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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, AUGUST 23, 1845. DAVID REED, PROPRIETOR.

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For the Register.

THE LETTER AND THE SPIRIT OF THE SCRIPTURES.

We said, in a former article, that it was necessary to make a distinction between the letter and the spirit of our sacred writings. This was predicated chiefly of the Old Testament. And the necessity is apparent from the fact that all denominations of Christians *do* actually make *this distinction*. They cannot do without it. *Necessity* is laid upon them. Many parts of the Bible, accepted in their literal sense, are incredible. And they can be rendered reasonable and instructive only by being figuratively understood.

But what *is the letter;* and what is *the spirit;* and what *the difference* between them? There are *varieties* of this kind of thing. The Bible obviously contains, *parables, allegories, types, prophetical symbols and myths.* The difference between the letter and the spirit of *a parable*, and the letter and spirit of *a type*, and of a myth, may not be exactly alike. In general terms we may, perhaps, correctly say that *the spirit* is that *truth* on which *the letter* stands. The spirit of *a parable* is the moral or truth which the story was designed to convey. The spirit of a myth consists of the facts or truth out of which it originated: also, the purpose to be served by it. And let it now be considered and remembered, that we take no more liberty with the Scriptures in regarding them as *allegories* and *myths* than we do in treating them as *parables* and *types*. The letter is set aside as entirely in the former case as in the latter.

I have a number of friends and neighbors belonging to different Christian denominations, but all of them candid, earnest, enlightened and religious men. And we often hold social meetings for free inquiry and discussion. At one of these meetings one man stated that he was much perplexed with the narrative of the creation contained in the two first chapters of Genesis. Another brother immediately took up the subject and said, that what is called the Mosaic account of the world's formation is inconsistent and impossible *if understood of the material heavens and earth.* That, however, continued he, is not the real meaning of the language. It is figurative, allegorical, and describes the invisible and spiritual world. A third neighbor then remarked, that it was as difficult for him to obtain a consistent allegorical sense, as a literal; that the writer evidently aimed to describe the process of the Divine work of the natural creation, and the defects and inconsistencies of the account are to be attributed to the defective philosophy of the times when our book of Genesis was written. Thus the letter is defective, but the spirit is perfectly true; for God did create the heavens and the earth; and also did it orderly and progressively.

We next came to the third chapter of Genesis, in which we read of the story of Adam and Eve, and the serpent, and the forbidden tree in the Garden of Eden. One member of our little club, said that he regarded the account as perfectly literal and true, though it implied a miraculous providence. Another member said, that the hypothesis of a miracle did not remove all the difficulties; and that he accepted the account as an allegory. The serpent, in his view, was a personification of the influences of temptation: and that the fruit forbidden, was a symbol of unlawful and mischievous gratifications and pleasures. And with this view of it, he saw in it an admirable lesson of instruction. A third member then rose, and stated that there were difficulties which were not removed by the hypothesis of its being an allegory. Why, said he, is the interdicted tree called 'the tree of knowledge?' On what ground was knowledge represented to be hurtful and impious? Why was knowledge supposed to be the prerogative of the gods only; And when the transgression had been committed, whence was it that the first effect of it was to open their eyes to a sense of shame, on account of their being naked? Why was not this circumstance as well known and as much felt *before* as *afterwards?* Why was the desire of knowledge represented as one motive which moved the woman to take and eat? These questions, said he, can be satisfactorily answered, only by adverting back to a time in the history of our race when it was accounted impious to possess the knowledge which rightfully belonged only to the gods. Hence the celebrated fable of Prometheus. It was believed that the first fire kindled on earth was made by supernatural agency. A man might kindle one fire from another, but not otherwise. To ignite combustibles with a torch or a coal, belonged only to God. Prometheus first discovered and then taught, how fire might be struck and fuel ignited by artificial means. All acknowledged this discovery to be very *useful*. But it was deemed deeply *impious*. Because it was encroaching on the prerogative of the gods. Prometheus, therefore, instead of being crowned with laurel, was chained to the rocks of the Caucasian mountains, there to endure an intense and everlasting punishment. Hence the maxim, once manifestly so prevalent, that the tree of knowledge bears prohibited and deadly fruit. Even in Athens, the focus of the world's wisdom, it required all the strength of Pericles, in the meridian of his popularity and official promotion, to have commoted from death to banishment the sentence which had been passed upon Anaximander, for having publicly taught that eclipses were natural events and not the special work of the gods.

The narrative in the third chapter of Genesis, seems to have been got up for the purpose of solving a fearful problem: Whence came the sentiment of shame? Whence came the necessity of human toil and labor? Whence came the weeds and thistles that infect our fields? Whence came sorrow, pain, sickness and mortality? And the solution of this problem is attempted on the ground of the unlawful and impious character of certain kinds of knowledge; *That it is wicked to know things which the gods only have the right to know.* Why are men and women ashamed to be naked? What harm is there in it? The custom of wearing clothes except for the purpose of protection against heat and cold—and which did not cover the whole ground nor even a principal part of the tropical countries—must have originated from a sentiment of modesty and shame. And whence came this sentiment? Not, surely, from the principle of utility. There is no apparent use in covering one's nakedness more than in covering one's back, in a soft and mild climate. Yet men and women are ashamed to be seen naked before each other. They know it is a shame. But how did they obtain this knowledge? Why they must have got it unlawfully. So long as they continued in a state of innocency 'the man and the woman were both naked and were not ashamed.'

We have in this account a strange confusion of the sentiment of modesty with that of guilt. And this we must attribute to the scanty and defective character of the philosophy of the early ages of the world. The painful labor attendant upon woman in child bearing, and the toil and sweat attendant upon man while he tills the ground for the means of subsistence, are accounted for, on the principle that they are punishments for sin. The first and principal doom denounced on man for eating the forbidden fruit was, not that he should eventually *die*, but be under the necessity of toiling for his bread. His mortality is recognized as standing on a prior and deeper law. 'For out of the earth wast thou taken. Dust thou art and unto dust shalt thou return.'

Again, there was the tree of *life* as well as the tree of *knowledge* in the midst of the garden. And it is intimated that if man had free access to the tree of knowledge, he might become wise enough to avert the law of mortality. He might 'put forth his hand and take also of the tree of life and eat and live forever.' We are here forcibly reminded of the shrewdly blundering remark of the late eccentric Father Sprague of Dublin, N. H. He was commenting on the Wesleyan doctrine of the saints' perfection in the present life. 'Perfection,' said he, 'is not the best thing for Christians in this world, for if they should become perfect they would be so proud of it that there would be no such thing as one's living among them.'

On the whole, and in conclusion, said our neighbor, the third speaker on this topic, I can make nothing better of the passage under consideration than to accept, and call it *a myth.* The spirit of it is partly true, and partly erroneous. Its mistakes are those of the times out of which it came. Let him who can do better, make a more just, fair and useful construction of it. But let no one think that he can serve the cause of truth and virtue, by winking out of sight the difficulties of the case. These make a part of the whole subject, and are not to be slurred over by a partial and one-sided investigation.

S. F.

A VENERABLE CLERGY.

We have received the following interesting and valuable article from a correspondent whose name we need not give. There is but one man among us whose knowledge of facts and dates, in all that relates to the ministry, and to the graduates of our Colleges, is adequate to the preparation of this table.

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For the Register.

According to the Massachusetts Register of 1822, there were, in that year, 350 Congregational ministers, pastors of Churches, in Massachusetts. Of these but 63 now remain pastors of the same Churches, to which they then ministered. In the following account, * designates a colleague.

1. Rev Peter Eaton, D.D. Boxford, ord. Oct 7, 1789.
2. " Samuel Shepard, D.D., Lenox, Ap. 30, 1795.
3. " Timothy M. Cooley, D.D., Granville, Feb 3, 1796.
4. " Benjamin Wood, Upton, June 1, 1796.
5. " John Fiske, D.D., New Braintree, Oct 26, 1796.
6. " John Pierce, D.D., Brookline, March 15, 1797.
7. * " Isaac Braman, Georgetown, June 7, 1797.
8. " Thomas Snell, D.D., N. Brookfield, June 27, 1798.
9. * " Oliver Cobb, D.D., Rochester, Feb. 1799.
10. * " Theophilus Packard, D.D., Shelburne, Feb. 20, 1799.
11. * " Elisha Fiske, Wrentham, June 12, 1799.
12. * " James Kendall, D. D., Plymouth, Jan. 1, 1800.
13. * " Micah Stone, Brookfield, March 11, 1801.
14. " Abraham Gushee, Dighton, Sept 21, 1803.
15. * " Isaac Knapp, Westfield, Nov. 1803.
16. " James Thompson, D. D., Barre, Jan 11, 1804.
17. " Reuben Emerson, S. Reading, Oct 17, 1804.
18. " Brown Emerson, D.D., Salem, Ap 24, 1805.
19. " Charles Lowell, D.D., Boston, Jan 1, 1806.
20. " Joseph Richardson, Hingham, July 2, 1806.
21. " David T. Kimball, Ipswich, Oct 8, 1806.
22. * " Alfred Ely, D.D., Monson, Dec 17, 1806.
23. * " Charles Wellington, Templeton, Feb. 25, 1807.
24. " Leonard Woods, D.D., Andover, ins. Prof. 1808.
25. " John Codman, D.D., Dorchester, Dec 7, 1808.
26. " Samuel Osgood, D.D., Springfield, Jan 25, 1809.
27. " Timothy F. Rogers, Bernardston, Sept 20, 1809.
28. " Elijah Dexter, Plympton, 1809.
29. " Samuel Ripley, Waltham, Nov 22, 1809.
30. " Bailey Loring, Andover, Sept 19, 1810.
31. " Luther Sheldon, Easton, Oct 24, 1810.
32. " Moses Stuart, Andover, ins. Prof. 1810.
33. " John Bartlett, Marblehead, May 22, 1811.
34. " Richard S. Storrs, D.D., Braintree, July 3, 1811.
35. " Phineas Fish, Marshpee, Oct 18, 1811.
36. " John Nelson, D. D., Leicester, March 4, 1812.
37. " Ralph Sanger, Dover, Sept 16, 1812.
38. " James Bradford, Sheffield, Oct 13, 1813.
39. * " Francis Parkman, D. D., Boston, Dec 8, 1813.
40. " Samuel Sewall, Burlington, April 13, 1814.
41. " John White, West Dedham, April 20, 1814.
42. " Robert Crowell, Essex, Aug 10, 1814.
43. " Gardner B. Perry, Bradford, Sept 28, 1814.
44. " Jacob Ide, D.D., Medway, Oct 26, 1814.
45. " Joseph Field, D.D., Weston, Feb 1, 1815.
46. " Nathl. L. Frothingham, D.D., Boston, March 15, 1815.
47. " Alvan Cobb, Taunton, April 19, 1815.
48. " Jonas Perkins, Braintree, June 14, 1815.
49. " Joseph Allen, Northborough, Oct 30, 1816.
50. " Leonard Withington, Newbury, Oct 31, 1816.
51. " Philip Colby, Middleborough, Jan 1, 1817.
52. " Alvan Lamson, D.D., Dedham, Oct 29, 1818.
53. " Ebenezer Perkins, Royalston, Feb 17, 1819.
54. " Eben B. Wright, Norwich, Dec 8, 1819.
55. " Luther F. Dimmick, Newburyport, Dec 8, 1819.
56. " Wm. B. O. Peabody, D.D., Springfield, Oct 12, 1820.
57. " John Brazer, D.D., Salem, Nov 14, 1820.
58. " Calvin Hitchcock, D.D., Randolph, Feb 28, 1821.
59. " Ebenezer Burgess, D.D., Dedham, March 14, 1821.
60. " George Fisher, Harvard, Sept 12, 1821.
61. " James Flint, D.D., Salem, ins. Sept 19, 1821.
62. " Joseph Bennett, Woburn, Jan 1, 1822.
63. " Nathl. Cogswell, Yarmouth, April 24, 1822.

Of the above list, twenty-eight are Doctors of Divinity; twenty-six are graduates of Harvard University; ten have Colleagues; twenty-one are Liberal, and forty-two Orthodox, according to the common acceptation of the terms; seventeen at least have passed the age of threescore years and ten; the experience of some of whom may be graphically expressed in the following extract from a late New York Observer.

A GREAT MINISTERIAL MISHAP!

A fact has come out, within a short time, about our pastor, of great and melancholy interest. It has produced a prodigious sensation in our hitherto peaceful village. I do not know what will be the end of it. A very strange thing has certainly occurred in the man's history. I am thankful for the assurance that nothing of the kind ever occured in his case before, but I cannot but have sad surmisings concerning the influence the fact will have on all the rest of his earthly pilgrimage.

The man has certainly stood fair with us heretofore. We have all been intimately acquainted with him, and we thought we knew him so thoroughly that we could defy the few veteran scoffers we have among us to say aught against him. And I never could hear of his disgracing himself when he has been absent from us. At home and abroad; in the pulpit and the parlor; everywhere, and at all times, so far as we knew, he has sustained himself well, and I was in hopes that he would escape all mishaps, and go quietly to an honored grave in the midst of a loving and confiding people.

But alas for him! How has the gold become dim! How deeply has he fallen! If there could be a shadow of doubt concerning the truth of the charge against him, it would afford some relief; but the testimony is such as to set all denial at defiance. The proofs of his guilt are so startling and strong, that you could not fix your eye on him, for a moment only, without being overwhelmed by it. Indeed I believe he does not make the slightest attempt at denial, and has not, since the charge was first made against him. He gives up all defence, and throws himself upon the decision of public opinion, be it kind or severe.

That a man of such respectable relations in life—the head of a worthy family—who has sustained so important and sacred an office—who has been so high in the esteem and confidence of the public—who has been eminently useful, as all allow,—who, in a word, has had so many motives to keep him from so sad a fall,—that it should overtake him is a wonder to many!

That a man who, by sterling good sense, has avoided so many other evils, steering a course so skilfully among the shoals and breakers of pastoral life; and a man who has seen so many, in the same profession with himself, get into the same trouble—that this man should run directly into it, with his eyes wide open, makes us all stare, you may depend.

But, Mr. Editor, I perceive that in my haste, I have not yet disclosed the sorrowful fact that has so stirred us up. The truth has just flashed upon us that our pastor is GROWING OLD!

Do but think of it! Where could the man's senses have been, that he should have been led into such a sin? Did he not know that, should gray hairs be seen upon him—that if his countenance should be in any wise changed, and his natural force in any wise abate—that if his eye was any less bright, his hand any less strong, his voice any less clear, his step any less firm, that in such a case men would call him a fallen star and treat him as such? Did he not know that many, very many people, regard it as a dreadful thing for a minister to be old? Did he not know that people would not swallow that. Other people might be old and welcome; but for a minister to be old!—did he not know that that would not do! Would not such a thing turn a smiling June of the people's faces into a scowling November? Would it not set many a heart in opposition to him? Would not many a tongue wag against him to the ancient tune, "Go up, thou bald head!" Would there not come intimations, not a few, and not always most tenderly given, that the old preacher gave nothing but old preaching, and it would be both dignified and honorable in him to retire soon and give place to somebody who was not old?

If he had thought on all those things, as one of the striking peculiarities of the present generation should have set him to thinking, or as he yet will have leisure to think, would he have become old? Nay, he would have had a brush with old Time in spite of the brandishing of his terrible scythe. He grow old! Not he, if he could help it.

Well, he is old. We have found that out lately. The proofs of it are very decisive.—You could not hear him preach, Mr. Editor, even once, but you would see that so much weighty matter could not be got into a sermon without years of study;—that nothing but long experience could enable him so deeply to penetrate the heart and sift and search it. He is a very Benjamite with the arrows of truth, as a great plenty of wounded hearts here can testify, and he could not have become such a spiritual marksman without having been long in practice. And as for prayer, it is there, too, that he betrays age, for no mortal could approach the throne of grace with such unction and fervor if he had not had years and years of experience in the thing. And if you were to converse with him an hour you would find him so conversant with men and things as to show that nothing but long and long acquaintance with the world could have given him such attainments.

Here are proofs of age for you that defy all denial. And there are many more; so that all controversy about that matter is at an end.—And so he is an old minister any way that you can fix it. We don't pretend to say there is any old age in his voice, or any decrepitude in his mind, or any relaxation in his labors, or that he is a broken down old man. We don't say any such thing. But then he is an old man!—The young people say so, and the old people don't deny it, one of them. We don't pretend to say how old he is. But he is over fifty, we all rekon. And it is a dreadful thing now-a-days for a minister to live til that age. How the man came to live so long, with all the terrors that are hanging over a pastor in years, I cannot tell; unless he felt conscientiously obliged to, and was not able to stop growing old even for the sake of pleasing us!

And what are you going to do with him, you ask? We have done something about the matter already. We have talked and talked it over, till, if the time thus spent by the whole were added to the life of any one, he would be an older man than the pastor, and be in the same condemnation. Nay, he would be as grey as a badger! But we shall do something besides talk. There is more steam among us that can be blown off in that manner. I think our pastor will find it a pretty serious thing in him to fall into the sin of getting old before we have done with him. Any action we may take in the case I shall make known, provided your readers have any interest in the matter, and desire our light to shine upon their own paths.

Yours truly, SIMON.

For the Register.

GOVERNOR HAMMOND'S LETTER ON SLAVERY EXAMINED. NO III.

HIS ARGUMENTS FROM THE NEW TESTAMENT FALLACIOUS.

That Slavery as allowed by the laws and customs of the South is not a sin, its advocates endeavor to prove from three several facts, which I freely acknowledge: the first is that slavery was not *expressly condemned* either by Christ, or his Apostles; the second, that Peter and Paul exhorted slaves to honor and obey their masters; and the third, that Paul sent back to his master a fugitive slave. There is something so precious in the conclusion that is drawn from these facts, that we need not wonder if some honest minds are confounded or beguiled by it. Indeed, if modern slavery in Christian lands can for a single moment be justified, this must be the strong hold of its defence. Let us examine the walls of this apparent citadel; and see how easily they may be demolished, and scattered in powder and dust to the four winds.

In regard to the first fact stated above, Gov. Hammond says, 'It is in vain to look to Christ, or any of his Apostles to justify such blasphemous perversions of the Word of God,' (as Abolitionists are guilty of.) 'Although slavery in its most revolting form was every where visible around them, no visionary notions of piety or philanthropy ever tempted them to gainsay the law.' (The law of Moses.) In regard to the nature of slavery in those times a few preliminary words may not be irrelevant. There is no evidence, so far as I now recollect to have seen, that, within the compass of our Savior's ministry, the character of slavery *was* peculiarly revolting or very severe; and I will say the same of the Roman Empire generally, providing only that the condition of slaves in respect to ease and safety should be compared with that of their masters in those ages of ferocity, and lawless plunder. The civil wars and bloody proscriptions of Sylla, Marius, Anthony, and Octavius; the cold-blooded butchery of Tiberius, Caligula, Claudius, and Nero, had rendered the condition of every man, who was distinguished either for property or virtue, less desirable than that of the meanest slave. The gladiatorial shows, of which the people were passionately fond, demonstrate such a thirst for blood, as would render the property and lives of all, whether slaves or masters, insecure. Will Gov. Hammond say that every thing is thus confounded in our Southern States? that there are no greater distinctions between the condition of the master and that of the slave in South Carolina, than there were in Rome?

With these queries and observations, I proceed to the consideration of the several facts stated above. In regard to the first, it may be asked, How do you account for the forbearance of our Savior and his Apostles on the supposition that slavery is now, and was then a heinous sin? a gross violation of natural right and eternal justice? Several reasons may be given why they did not *expressly* condemn it; but I shall confine myself to the two following.

First, Slavery was interwoven with the very fabric of the Roman Government, as it is now with the Constitutions of most of our Southern States; and, of course, one could not attack it immediately and directly, without danger of arrest and punishment for treason. Our Savior had enemies among the Jews, who, in two instances recorded by Evangelists, sought to ruin him in this way, viz: when they put the question to him about paying tribute to Cæsar, and when they called on him to pass judgment on the woman charged with a capital offence. In both cases he escaped the snare they had laid for him by abstaining from any express decision: but no one will maintain that, when he said 'Neither do I condemn thee. Go thy way and sin no more,' he justified her conduct by not expressly condemning it. What I have said of our Savior may be applied more or less to his Apostles, who preached in different parts of the Empire.

My second reply to the question stated above is, That Slavery, technically so called, was not in those days the worst kind of bondage, that was generally prevalent. Masters and servants, without any distinction in favor of the former, were generally bound hand and foot, body and soul, in the chains of sin; and such was their mental and moral state, that they would neither have obeyed, nor understood, without more explanation than circumstances would then admit, a command to abolish the institution of slavery. This state of things is intimated by our Savior, when he says even to his Apostles, 'I have many things to say to you, but you cannot bear them now,' and still more when he says of the Jews, 'Therefore speak I unto them in parables: because seeing they see not; and hearing they hear not; neither do they understand.' He came to enlighten, to purify, and save the world; to establish a religion for the whole world, and all future ages; a religion that should finally exalt the whole human race to the highest degree of mental and moral excellence, of which man in this mortal state is capable. But little more could be effected in that age than to plant the seed of that majestic tree of life, which, by the growth of ages, should finally embower the whole earth. In other words, he established, those principles of life and conduct, which should unfold more and more of divine significance the more the minds and hearts of men were moulded by the spirit of Jesus. If these observations are just, preachers and moralists at the present day are not justly chargeable with the presumption of 'pretending to be more wise than their Master,' if they declare some things to be sin, which he did not expressly condemn. The increasing light, which his Gospel is shedding on the world, reveals more and more the sinfulness of many things once supposed innocent; and, among other things, the enormous injustice of slavery.

It would not, I think, be too much to say that every precept of the Gospel is in its spirit irreconcilable with such a system of slavery, as we know to be established by the laws and customs of our Southern States. I shall limit myself, however, to a few remarks on two. 'Neither be ye called masters, for one is your master even Christ.' The Apostles even, inspired as they were, did not claim to be Lords over God's heritage, nor to have dominion over the faith of common Christians. Can the same be said of Southern slave holders, when they deny to their bond men both the bible, and the power to read it, and require them to take their faith from the preachers of *their* appointment?

The other precept referred to above is, in 'my heart's estimation,' equivalent to a thousand prohibitions of slavery: 'All things whatsoever ye would that men should do to you, do ye even so to them.' Matth. 7: 12. 'This,' it is immediately added, 'is the law and the prophets;' the sum and substance, the limit and explanation of all, that was commanded or permitted between man and man by Moses and the succeeding prophets; and doubtless it was intended to be the standard of interpretation for all the moral precepts, that should be delivered by Christ and his Apostles. What more could have been commanded or forbidden in regard to slavery, or any other subject, involving the rights of men? It may, I think, be doubted whether the love of *life* itself be more entitled to the name of an original and universal instinct in the nature of man, than the love of *liberty*. There never was and never will be such a thing as a man deserving that name, who would not instantly resent an assault on his personal freedom, as a moral wrong. He must cease to be a man, before he could bear without indignation such an invasion of the rights, bestowed upon him by the common, the impartial Father of mankind. To me, therefore, it is amazing that any voluntary slave holder can for a moment imagine he is acting in conformity with this fundamental principle, both of law and gospel, while he is habitually doing that to others, which he would regard as a moral outrage if attempted on himself. Can it be attributed to any thing else than that excessive regard to self, which is proverbially apt to obscure the mental vision, and blunt the moral discernment? It is vain, I think, to plead that in many cases the injustice does not originate with the present possessor of a slave. So far as I can see, there is no very great difference between reducing a free man to slavery, and holding the innocent children of that injured man as slaves.

Let us now consider the *second* fact stated above, on which Gov. H. places so much reliance, viz: that Peter and Paul exhorted slaves to honor and obey their masters. To prove this fact and give force to his argument, he makes the following quotations and allusions - 'They exhort all 'servants under the yoke' to 'count their masters worthy of all honor;' 'to obey them in all things according to the flesh; not with eye-service, as man pleases, but in singleness of heart, fearing God:' 'not only the good and gentle, but also the froward:' 'for what glory is it if, when you are buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable of God.'

In the previous citations two distinct commands are given to servants, or *slaves*, if such indeed they were; 'to obey their masters,' and 'to account them worthy of all honor;' and they must be separately considered.

First, servants were exhorted to '*obey* their masters;' the froward as well as the gentle, and that without reluctance, or reserve. What then? Did these precepts justify their masters in holding them in bondage? and must we not on the same principle conclude that, when our Savior forbade all his disciples without distinction to resist evil, he meant to justify assailants in doing evil and that when he said, 'Whosoever shall smite thee on the one cheek, turn to him the other also,' he meant to encourage unprovoked abuse? If, by a literal interpretation of the New Testament, we can prove that any one doctrine or duty whatever is taught, by the like interpretation we can demonstrate that the doctrine of non-resistance is one of the grand characteristics of Christianity. It pervades the preaching of our Savior, and was exemplified in his whole life, while it is conspicuous in the writings of the Apostles. This, more than almost any thing else, rendered the gospel what it was declared to be, 'the wisdom of God, and the power of God unto salvation,' for the present as well as the future life. It was by the inculcation and practical effect of this great principle, that Christ fulfilled one of the great objects of his mission, and will sooner or later prove to a skeptical world the great moral paradox, that injustice may be more thoroughly subdued by *suffering* than by *resisting* wrong. He came to teach mankind that they are not brutes, but men; to show them that their perpetual wars, only multiply and aggravate the wrongs they endure; and to prove that nations clad in the armour of righteousness would only impair their safety by using or providing any other means of safety. For my soul I can make nothing else of the gospel; and this prominent feature of Christianity, the doctrine of non-resistance, to which may be added that of overcoming evil with good, and thus extending the influence and power of the gospel, accounts in my mind sufficiently for the fact that servants were exhorted to '*obey* their masters.' That they should be required to 'esteem them worthy of all honor' may seem a little more difficult to be explained. I suppose, however, the meaning of the passage is simply this; that they should still treat them with the outward respect they had been accustomed to show them, whatever different views they might have of the morality of their conduct, in holding them as slaves. Thus interpreted, we may account for this precept in the same manner, that we have for those which simply enjoin obedience.

On the third fact, from which Gov. Hammond draws an argument in favor of American Slavery, I shall be very brief; viz: that Paul in the case of Onesimus did in fact return a fugitive slave to his master. Gov. H. says that he *apprehended* and sent him back to his master. Where he learnt this I know not. Certainly not from the letter to Philemon. In that short Epistle nothing, I think, can avail the slave holder at the present day, but the simple testimony of its author, that in some way or other he had induced the fugitive to return. There is not a shadow of evidence, nor as I think, the least probability that he ever was apprehended, or forcibly compelled to return. So far as appears, he went willingly, and alone. The motive, which induced the Apostle to act as he did in this case, was doubtless the persuasion that he should thus promote the great object of all his labors, sufferings, and aspirations, the spread of the gospel, and its final triumph over all injustice and moral evil. From the extreme caution and half-concealed hints, with which the Apostle addressed Philemon, there is reason to believe that he knew him to be a very passionate man, who had not yet been fully subdued by the spirit of his new religion, and that he expected to render him a better Christian by persuading Onesimus to return. I have nothing further to say on this point, excepting that Paul evidently intended and expected that Philemon would set his Christian brother free. This appears from verses 16, 17, and 21.

Thus I have endeavored in this and the preceeding number to give a true exposition both of the Law and the Gospel, so far as relates to the subject we are considering. Gov. Hammond in his letter virtually charges me with 'denying the Bible,' or 'blashemously' perverting the precepts it contains, while he reminds me that 'The Great Judge in our final account must decide between us.' Yes, we must all, 'whether Slave-holders, or Abolitionists, or Neutrals,' appear before the Judgment-seat of Christ, 'to give an account of what we have done, or not done in regard to the rights of man. To that day and that scene I look forward with profound awe, lest some question should be asked, which it will be difficult for me to answer. But I have no fear of any severe rebuke for the misinterpretation of any scripture, in pleading the cause of justice and humanity; nor do I tremble with so much apprehension that the question will be asked, 'Why hast thou intermeddled so much with the subject of Slavery?' as I do lest the opposite question should be urged upon me. 'Why wast thou not more early, more constant, and more zealous in pleading for these my enslaved brethren, whose every right was so flagrantly violated by the few, and so disingenuously neglected by the many?'

SAMUEL WILLARD.

For the Register.

PROPRIETY OF MANNERS.

We are all too thoughtless of the influence of our actions over the minds of others; when at home among friends and acquaintances we are apt to forget how much a word, an act, or a long continued course of action, may influence all around us. But this is more frequently the case when we leave neighbors and familiar scenes, and go forth from the constant presence of acquaintances, and are relieved, as it were, from the continued restraint of those who expect a good influence and example from us. Then the temptation to carelessness in regard to our influence on those around us, and the danger from it, increase.

Watchfulness against this temptation seems particularly desirable in those, who in the summer season leave the city, and retire to some quiet village to regain health, or exchange the intense heat of crowded streets for shady walks, and the unrestrained comforts of country life,—many, who are members of Christian congregations when at home, pass the hot season in the country without encouraging the religion which they have once professed, perhaps without even visiting the little village Church. Either the minister has not that *reputation* for talents and eloquence which the city offers; or more frequently the relieved citizen thinks to pass unobserved by the village people. He knows little of the knowledge which every man, woman and child, has of a stranger among them—they discover whence he came, who he is, what his character is at home; and the stranger's influence upon them is very great.

We have known members of Christian congregations, and even of Christian Churches in the city, who have from this idea of their obscurity, or from carlessness, done much injury to their friends and their Churches in the country—and we have remarked the case of one, an officer in a Christian Church, who has passed many successive summers in a quiet village, without noticing the pastor of his own denomination, or attending the Church of his own faith, in the place: his influence which might have been powerful in aid of the Church, has been at least useless.

We have noticed in striking contrast, the case of one who continues when abroad the course of usefulness and devotion to our faith, begun at home; who, by his constant presence at Church, his able addresses to the children, and his course of daily life, has exerted a salutary influence over the whole parish, and made the people feel that they had indeed brethren and friends in the large Churches of the city, who, though unknown, were truly united with them in the bonds of Christian fellowship.

A moment's consideration of the claims of Christians upon Christians, of Unitarians upon Unitarians, would seem sufficient to awaken a sense of culpable negligence in the conscience of him who destroys or mis-directs his power of doing good; to remedy an evil, which though arising, it may be, from thoughtlessness, is of no slight consequence; to make every man, at home or abroad, determine to aid his brethren in the faith wherever met, and become, as he surely may, a missionary of the truth as it is in Jesus.

F. C. W.

STATE OF THINGS IN IRELAND.

THE MOLLY MAGUIRES. This name for the disturbers of the peace in the central and northwestern districts, which has succeeded that of Whiteboys, Ribbonmen, &c. is said to have originated in the circumstance, that some years ago, in the parish of Cloone, near Ballinamore, county Letrim, a family of the name of Maguire were driven from their holding in consequence of the system of abolishing small holdings, and throwing a number of farms into one for the improvement of their estates, which has been introduced by some great land proprietors, Lord Lorton, Lord Farnham, Mr. Lefroy, &c.—in other respects good landlords. The result was a combination, to intimidate any from occupying the lands of ejected tenants and prevent a raising of rents; the members of which dressed themselves like women in their nocturnal depredations; five successive occupants of the farm were murdered; and the perpetrators were called by the name of the originally ejected widow—Molly Maguires.

THE BALLYNAHASSING SLAUGHTER. This deplorable event, by which nine lost their lives, and many were severely wounded, did not originate in a political, religious, or party quarrel. The little town, Ballynahassing, is in county Cork. The occurrence took place on the evening of the Fair-day. Two bodies of the peasantry had manifested a determination to fight; the police seized one of the ringleaders; this was the signal for a general, repeated, and persevering attack on that body; of whom the country people have, universally, a cordial hatred. Inquests have been held, and lengthened and careful investigations into the conduct of the police; from all of which it appears that they acted necessarily in self defence; and that the mad passions of the people alone, were to blame.

THE CAVAN MURDER. On the 2d of July there was a meeting of the magistrates, clergy, and others, in consequence of the murder of G. B. Booth Esq.; the Protestant clergy represented by Leslie (Bishop of Kilmore,) and Martin (Rector of Kileshandra,) the Romanist clergy by Brown (Bishop of Kilmore,) and Maguire (the celebrated Father Tom of Ballinamore;) from the proceedings of which it would seem that while Orangeism and its antagonist Ribbonism, had much to do in this and other outrages, high rents and local oppressions had more. All classes, conservatives and liberals, however, denounced them; the government, upon application, have appointed a stipendiary Magistrate, with an extra body of police to the disturbed districts bordering on Cavan, Leitrim and Longford.

THE REPEAL MEMBERS AND THE BRITISH PARLIAMENT. O'Connell and his son John, with Smith O'Brien, attended the House of Commons,—ostensibly to oppose the Irish Colleges Bill, but in reality to court notoriety by resisting the power of Parliament. When a call of the House was threatened, to enforce their attendance, go, they declared, they would not; and when they were let alone, go they did. Summoned on Committees, they have refused; and thus they hope to be compelled, and gain notoriety; or to be let alone and glory in their fancied triumph.

CONFLICT BETWEEN NATURAL AFFECTION AND RELIGIOUS PREJUDICE.

The following extract from the journal of the missionary Neander, a converted Jew, will convey some idea of the relations subsisting between a Jew, after he has become a Christian, and his own family, still adhering to Judaism. In most instances, his family rejects him, and holds him accursed; and Neander was, at first, treated in this manner by his. But natural affection at last, in many cases, resumes its rights, and from that moment, such touching scenes occur as those through which this missionary passed, on visiting his parents. This took place at Neubruck, in the Grand Dutchy of Posen, during the summer of 1843.

'It was,' writes Neander, 'on the 29th June, towards 9 o'clock in the evening, when we were near the town; I made the coachman stop, as I wished to get my feet on the ground, and walk by myself the short distance still to be passed over. Near by was a small grove, into which I went, and besought the Lord Jesus Christ to be near me, on this occasion. This strengthened me, my heart was refreshed, and I joyfully drew near the paternal residence. A letter from me had previously announced my arrival.

'On entering the house, the first person I met was my younger sister; but I did not recognize her. As soon as she saw me, she grew pale, stood still, and fixed her eyes steadfastly on me. I did not wish to make myself immediately known to her; besides, I was not certain that she was my sister.

'I first entered the store, where I found my mother busy. I knew her immediately, and going up to her, I held out my hand, limiting myself to saying, 'Good evening.' 'Good evening,' she replied, 'and welcome.' I grasped her hand, saying: 'Ah! my mother, do you not then know me?' At this moment, my father made his appearance, and looked as if petrified on seeing me. I hurried to him and embraced him, then throwing myself into the arms of my mother, I exclaimed: 'Mother, dear mother, do you no longer know me?' In a broken voice she at last replied: 'Yes, I know thee; however it may be, thou art our son, for whom we have shed so many tears; thou hast always been our crown, and many a long night I have spent in watching over thee. Husband! husband! the thought always rejoiced me, that thy studies in the law would give us entrance into the Garden of Eden; but instead of that, see with what a blow we have been stricken!' Here her voice failed, and she gazed on me in silence with a look of deep distress. My father was seated near her, with his head leaning on his hand. My younger sister, in the mean time, had laid her head on my shoulder, and was immersed in thought.

'My heart was so oppressed that I was unable to utter a word. At last, I cried out: 'Alas! my dear parents, I wish to give you an account of every thing, and to tell you how I came to believe in our holy Messiah, who came for the redemption of his people.' 'The infamous?' exclaimed my mother. 'O if you would only listen to me calmly,' replied I, 'and learn that your son believes truly in the living God, who is now my shepherd and my Helper.' 'That is what he told me at Francfort,' added my father.

'While these things were passing, my brother, eighteen years of age, entered the room, and remained at some distance from us. He began to weep, and pronounced some words which I could not understand. After we had been an hour together, I felt, that I was not far from home. My mother said: 'But thou must be fatigued and hungry; I will go and see what we can find for thy refreshment.' Supper was soon on the table; having seated myself near my sister, my mother said to me in a very kindly manner: 'Thou must resume thy former place; thou wast always seated beside me.' I took the place assigned me immediately, but I could eat very little.

'I was then content and happy on being seated at table with those who were so dear to me. My young sister, in particular, testified a warm affection for me. While we were thus peaceably enjoying ourselves, some Jews came in, who kindly wished me welcome. One of them severely reproached me; and when I said to him: 'Let us take the Holy Scripture, the Old Testament; on it all my convictions rest,' my father turning to them said: 'You had better be silent, for I myself have nothing to reply to what he has said to me: I can only wonder at the belief of these people, and I do not yet clearly understand it.' 'Ah! well-beloved,' replied I, 'you will only clearly understand it, when, like David, you shall have asked of God, with humility and supplications: 'Open thou mine eyes, that I may behold the wondrous things of thy law.' (Psal. cxix. 18.) It was late before we retired to repose. My brother and I slept in the same chamber. I spoke to him a great deal about Moses, and he was more and more on friendly terms with me. Let thy holy name be praised, Lord Jesus, Amen!

On the morning of the 30th, my mother and sister came to me. It was delightful for me to be near that excellent mother, for she loved me with all her heart. It was with pain that I thought on my departure, and the moment of separation. I asked: 'Well, my mother, how long will you permit me to stay with you?' 'Ah,' replied she, 'canst thou not stay altogether with us, and live with us as thy brothers have lived,—a pious Jew? Then, my old age would yet see such delightful days!' At these words, my sister threw her arms around me, and began to beseech and conjure me: 'Ah!' said I to them 'if you only knew, my well beloved, how happy I am in my convictions, and how much I suffer in seeing you think that your son is no longer an Israelite! In truth I have the faith of our father Abraham, who—yes, he also—believed in the same Messiah, in whom I believe, and in him he hoped.' On hearing these words, they all rushed into another room, and left me alone. During that time of solitude, I poured my heart into the bosom of the faithful Shepherd—the bosom of Emanuel.

"At the hour of dinner, my mother served it up to me by myself, and stayed a short time beside me. In the afternoon, my sister related to me the terrible scenes which had occurred in the family, when the news arrived that I had embraced Christianity. My heart was so oppressed, that I could scarcely utter a word. I sighed a prayer from the bottom of my heart, and presently, I felt as if it were a breath of the Holy Spirit. My mouth was again opened, and in the presence of all, I was able to give testimony to the great things which a true Israelite experiences, and to speak of his position in regard to God. My relations were silent, listened, and looked on me with surprise.

July 1. All was calm in my father's house; business was laid aside; for the Sabbath had commenced. Candles were lighted, and after my father had blessed the Sabbath, we placed ourselves at the table; but in a few moments afterward, a number of Jews came in again, and stayed till late in the night."

Our brother Neander states to us in the following terms, his departure from the paternal mansion. "I threw myself into the arms of my mother, and of all the other objects of my affection, and said to them in a feeble voice: "Adieu, my well-beloved! May Jehovah, the living God, who is praised in the highest heavens, bestow his peace upon us, and include you also among his own!'" [Presbyterian.

CHRISTIAN REGISTER.

BOSTON, AUGUST 23, 1845.

WHO ARE 'LIBERAL CHRISTIANS?'

The last Watchman seriously complains because we assume the title of 'Liberal Christians.' We are not entirely satisfied with any name whatever. We wish it were possible to get along without giving names to ourselves or others. But it is not. In a former number we spoke of this very thing. We are not satisfied with the title of Unitarian, because it merely expresses our great doctrine, and not the spirit in which we hold and advocate it, which we regard as of even greater importance. The title of 'Liberal' expresses that spirit, but entirely omits the doctrine. We prefer it, however, upon the whole, because we most delight and aspire to carry it into practice, by extending our sympathy, fellowship and love, beyond those who agree with us in opinion, to our brother Christians of every name.

We acknowledge the Baptists, the Trinitarian Congregationalists, the Catholics, the Episcopalians, the Methodists, and all who profess the gospel, to be Christians. We hold out to them the hand of fellowship, and continue to do so although they turn their backs upon us, and encourage each other in attempts to render us odious. We adhere to the great principle of every one's right to judge for himself, in matters of religion, and we prove our allegiance to it, by accrediting every one according to his profession. We seek to cultivate charity and sincere Christian affection towards all the avowed followers of Christ, and never allow ourselves to speak ill, or to think ill of another, because he differs from us in his views of religion.

This is what we mean by 'Liberality.' We call ourselves by the name, not in a boastful spirit as though we had attained to the excellence it expresses, but because we hope, and desire, and purpose to strive for its attainment.

We wish to imply no comparison or contrast with our fellow Christians who adopt other names; and in order to preserve a liberal frame of mind towards them, we are disposed as far as possible, to close our eyes to their deficiences, and to confine our attention to those circumstances which indicate the progress of liberality among them.

The following is the complaint of the Watchman,—

'We cannot for a moment suppose that so respectable a paper as the Christian Register, would use the mere catch-word of a party to distinguish his religious tenets, or denomination. When we find the term 'Liberal Christians' continually used by its editor and by its correspondents, and applied to Unitarians as a body, we know not what to understand by it. In what sense is the term specially applicable to them? What have they done to merit it? Is it quite dignified, or modest, or consistent with the teachings of Christ, for a people claiming to be a religious body, to appropriate such a term specially to themselves? What must others do, or become, believe, or profess, in order to be entitled to be called 'Liberal Christians?' If the Register will clear up this matter, we shall then be able to settle another point.'

'Why beholdest thou the mote that is in thy brother's eye, but considereth not the beam that is in thine own eye?'

There are certain religious denominations among us which might make a beneficial personal application of the rebuke expressed in these words of the Savior, by substituting the term 'Orthodox,' for the term 'Liberal,' and 'Trinitarians' for 'Unitarians,' in the above extract from the Watchman.

When Trinitarians give up the assumption of 'Orthodoxy,' it will be time enough to remonstrate against our calling ourselves Liberal.

But our Trinitarian and Calvinistic friends, are not satisfied with the assumption of a name, which conveys the idea that they are surely in the right, on points in which we differ, but with an arrogance which the Pope and his Cardinals never did or can surpass, they stamp us with condemnation. The last Boston Recorder, very coolly denominates us 'Errorists.' This is carrying the thing out. 'I am right, and you are wrong,' is a short process of argument, and the machinery of an Inquisition is all that is needed to render it perfectly convincing.

WHO ARE UNITARIANS?

The Watchman asserted some time since, that 'NEARLY ALL THE FUNDS of Harvard College have been received from persons not Unitarian.' We ventured the declaration that *four-fifths* of all it had ever received from individual donors had proceeded from Liberal Christians. The Watchman took exception to the term 'Liberal' and on that ground plead off from a retraction. It now says,—

'If the Register will prove that *two-fifths* of *all* the funds which Harvard has received from *all sources*, was given by *Unitarians*, we will recall our assertion.'

The property of the college, including much that can hardly be called funds, is $703,175 69 two-fifths of this is $282,070 28. A sum much larger than this, $322,500, was received from individual donors during Dr Kirkland's administration. Dr. Kirkland was a Unitarian, known to be such throughout the country; and he commenced his Presidency, after the Orthodox had withdrawn their patronage from the College, and had publicly engaged in a systematic denunciation of it, as a Unitarian institution. On this evidence ought not the Watchman to recall its assertion?

We fear, however, that it will persist in its false position.

'Let it be shown' it says, 'that the donors to this amount were *bona fide* Unitarians, in principle and in practice, not merely that they attended Unitarian meetings, or liked Unitarians as well as any other sect.'

We beg the reader to notice the conditions behind which it entrenches itself.

'Not merely that they attended Unitarian meetings, or liked Unitarians as well as any other sect!'

According to this, every one among us, with the exception of the few who have committed themselves to print, might be denied the Unitarian name. We have no creeds in our Churches; and if membership of them, worshipping with our congregations, and all ordinary expression of sympathy and fellowship with us, are to go for nothing we give the point up at once. Whether it is just and reasonable to take such ground, honest and sensible men will judge.

GROSS MISREPRESENTATION.

The New York Observer, speaking of Unitarians, says,—

'A more flagrant instance of illiberality and exclusiveness it would be difficult to find, than in the administration of Harvard College since it has fallen into their hands.'

The misstatement of the Boston Recorder, the other day, in reference to the Cambridge Divinity School, was probably owing to an erroneous view of facts. The above is deliberate and outrageous calumny.

As much as it may suit the moral and religious views of certain persons or parties, among us, to keep up and stimulate ill-feelings towards Unitarians, the most bitter and reckless of them will not endorse the superlative and unrestrained language of the New York Observer.

Nothing is more certain as a matter of fact, than that the Governors of Harvard College have honestly, and earnestly, endeavored to dispense its privileges and honors with liberality towards other sects.

It has met with an ungrateful return, it is true, from some. But no height of prejudice, and no violence of sectarian animosity, could so far delude and pervert any honest man, acquainted with the facts, as to allow him to justify the broad and extravagant accusation of the New York Observer.

When we had written thus far, to our great surprise we found the following in the last Boston Recorder.

'Harvard College is a sectarian institution. There is not a college in New England that is more so. At no institution of the kind, have students been more constantly and exclusively under sectarian influence.'

We can regard the above with no other feeling than astonishment. We call upon those persons whose experience disproves this calumny to bear their testimony against it. Notwithstanding the unwearied efforts made by the Orthodox to prevent those of their faith from patronizing the College, some few have always been found in its classes, of Orthodox parentage. They have received in full measure the privileges and bounties of the college, and if otherwise qualified, its honors and offices. While in college they worshipped, if they chose, in churches of their own persuasion, and we think they are now bound to say whether any influence was ever exerted upon them, of the nature stated by the Recorder.

In private conversation such persons admit that they were treated with the greatest fairness and liberality at the college, and now we call upon them, as men of honor, to refute and rebuke such extravagant and monstrous misrepresentations as those contained in the general and sweeping charges against the college we have quoted from the New York Observer and Boston Recorder.

For the Register.

GROWTH OF THE MINISTRY AT LARGE.

Providence, Baltimore, Louisville, and St. Louis, are already beginning to rejoice over the birth of that noblest child of Unitarianism the Ministry at Large. Few can resist its power. At St. Louis a Mission Room was built by Mr. Eliot's Society, on part of their own Church lot, two or three years ago. A free industrial school of 100 indigent girls was soon gathered and given in charge of Mrs. Ware of that city. Mr. D'Lange their Minister at Large, was ordained a few months since and among his duties as a pastor and teacher is the instruction of about 100 boys. This mission at St. Louis began to exist less than five years ago and its first missionary Mr. Dale was driven off by the fever of that region at the close of a single year. Its steady growth since that time shows indeed the Father's work and not ours.

Ere long we shall be called to the consecration of the Chapel built for Mr. Babcock's Ministry at Providence. Faithful to the highest christian policy as well as christian duty, the isolated but growing society in Louisville, Ky. is strengthening the hands of Mr. Farmer for the good work there. In Baltimore the Ministry at Large was opened two and a half years since by Mr. Dall with renewed health and strength and an interest not diminished by visiting jails, prisons, and other similar institutions in England and on the Continent. Mr. Dall's annual reports have never been forgotten by us and we now speak of his last half year's work with our wonted gladness. We rejoice to learn that he does that work and that only which but for him would remain undone. Co-working with all other schools, institutions of benevolence, &c. about him, he has been able in his own peculiar ministry, *from December to June last*, to oppose to the evil of *Ignorance*.

I. Schools of instruction and industry held at his Mission Room—including a winter night-school of 80 boys and men: in all 233 pupils. Entered in other schools public and private 20 pupils. There have come to aid in these schools, of both sexes, 56 teachers.

II. In prevention of Idleness, present and prospective, sewing, knitting, &c., have been taught to 82 girls. Homes in families, found for 4 girls. Places found for 3 boys.

III. To prevent destitution—chiefly to keep children at school,—shoes, clothing, &c. have been given in 52 cases, which being always paid for, in part, by the recipients, have cost but $22,17.

IV. To the great parent evil, the spread of *Vicious principles*, there have been opposed, among other remedies, the following:

1. The daily communication of moral truth through interesting stories, &c., read by the Minister at Large to his whole school.—The learning by heart and singing of hymns and songs selected or composed for their special needs. Lessons of duty imparted by each teacher to her own class in the daily school, which is carried forward after the plan of a Sunday School though with a union of five or six denominations. These antidotes to evil principles have been made to reach 233 souls.

2. The Missionary (Mr. Dall) has stood in the relation of religious adviser and comforter to 100 families.

3. He has preached the gospel to adults at the Mission Room on the first Sunday of each month.

N. B. He has also responded to a call to preach about his work in Churches of three different denominations of Christians.

4. Besides addressing the children of various Sunday Schools and interesting the young to help him, he has had in his own Sunday School 79 pupils.

5. These have been taught the truths of the Bible every Sabbath by different denominations of teachers to the number of 13.

6. Special Home Services of Bible reading, Religious Conversation and Prayer, including frequent Baptisms and the occasional administration of the Lord's Supper in sick rooms or by the bedside of the dying: also funeral services, often with the aid of brother Ministers, have occurred about 70 times.

7. If we count as a visit the meeting of each teacher and each pupil, at the Mission Room, since December last, where the most and the least refined are brought together, to the benefit and blessing of both, we must count at least 12,000 visits.

Facts like these speak for themselves and show as no generalities can show the real state of things in the Baltimore Ministry at Large. Little short of 400 children and 75 teachers have been blessed by this infant mission.

The salary of the Missionary has been for the first year $300 for the second $600, and for the present year $900. Every other expense of the Mission has been liquidated as it came up, and a regular association of subscribers is now ready to sustain the work. For nearly a year past Mr. Dall, the Minister at Large has been struggling with symptoms of disease and he has at last consented to follow the advice of physician and friends and to yield his post of usefulness in the hope of soon finding another in a more bracing atmosphere. Who shall succeed him? Not a man without enterprise, for the work is still plastic to his hand. Not a man without faith, for there are still discouragements enough in its way, and the salary may even recoil a little at first. Not a man without education for he is to meet cordially *both* extremes of Society and to bring both together. Not a man who is not 'apt to *teach*' the young, for through the children the hearts of the parents are to be won. Not a man who can do nothing but write and preach Sermons, for, however noble that may be, it is the Pastor and not the Sermonizer who suits best the needs of a mission like this. As yet no man is found to fill the vacated place: a place of which Tuckerman the sainted father of this great work could say, 'He who can step out of it into any other field of Christ's Ministry without feeling that he is taking a step *downward* has not the spirit of his master.'

N. B. More than one denomination in Baltimore of those who have helped us and who honor the undertaking as a truly Catholic and purely christian work, have promised to find a man for it if he cannot be found in the Unitarian body.

C. H. A. D.

THE RESTORATION DOCTRINE.

We publish with pleasure the following communications, suggesting to 'S' that perhaps it is as far as we can go, consistently with our principles, to put a check upon our own speculations. It is in vain, even if it were justifiable, to attempt to put limits to other men's enquiries. Here are two writers, holding the same opinion, one warning against investigation and discussion, the other calling for 'more light.'

For the Register.

MR. EDITOR:—I have noticed in the Register of late, a number of communications from different sources, touching the subject of the final restoration of man. Though I am a friend to the most free discussion of all proper, useful questions, I have always doubted the propriety and usefulness of discussing this. My reasons are, briefly these.

1st. It appears to me that the Bible does not decide the question respecting the final state of man, except in general terms. If there is one passage which seems to teach that all will be finally restored to holiness and happiness, there are certainly many, whose plain, obvious import is to the opposite view. And if those, who think they believe this doctrine, will search carefully for the evidence, they will find that evidence more, probably, in certain *inferences* than in any direct instruction of revelation. Now, it is proper to ask, whether an opinion, which has its chif foundation in an inference, and especially an opinion concerning a matter so solemn as that of the soul's future condition, should be boldly proclaimed and freely discussed as if it were a plin doctrine of revelation?

2d. I believe this question is left in the Bible undecided; and that it is so left for the wisest and best reasons. It is not best, nor profitable, for man to know all respecting the future. Therefore, Divie goodness has wisely left much in darkness, as regards particulars. If endless misery were true, I cannot believe our Heavenly Father would have told us of it: and if, in the course of His government, all are to be restored to happiness, I do not believe he would have told us of it; because neither of these doctrines, if true, would be *profitable* for us to know—the would, both of them, injure us.

Many would lead a life of wretchedness and despair, if future endless misery were made certain in the Bible. On the other hand, many would remain careless, and indifferent to the solemn duties of religion and the claims of the soul, through life, if the Bible made sure a final, universal restoration. Such *is the effect* of these opposite opinions where they are believed;—evil is the result generally, in both ways. Many are made miserable all their life-time, by the constant dread of an endless hell; while others, taking the opposite view, remain careless about religion, duty and the soul, persuading themselves that all will be well in the end—God's goodness and mercy will make it right. I believe there are many who would be more earnest about religion and the preparation for a life to come, if they had never heard of the doctrine of a restoration. I believe it almost impossible to hold this doctine, without *relying* upon it, taking advantage of it, and being injured by it. It is like the young man, who expects a large estate, by and by, from his father,—he rests easy, and does nothing for himself, trusting that all his needs will be amply supplied, by the rich inheritance he is soon to possess.

3d. It is plain to my mind, that the Bible satisfies all *reasonable* inquiries on the subject of the soul's future condition. The Gospel gives us as much light on this matter as we can use to advantage in the way of a preparation for a life to come. And it appears that our Savior regarded all *particular inquiries* respecting the future, as inadmissible—he gave them no indulgence. 'Then said one unto him, Lord, *are there few that be saved?*' That our Lord regarded this question impertinent, is evident from his giving it no answer; or, rather, by his answering it with an indirect rebuke—'Strive to enter in at the strait gate.' I have said that the Bible satisfies all *reasonable* inquiries of the mind respecting a future state. If we ask, 'who will be saved?' the Gospel gives the concurrent reply—'They, who forsake their sins, and obey and imitate the Savior.' Do we inquire still more particulary, and ask—'*How many* will be saved'—the Gospel still meets us with the plain, sufficient reply—'As many as possess the spirit, and copy the character of Jesus.' And I now ask—is not this enough?—Is it not as much as we need?—Is it not as much as the soul can use with profit?—Is not all inquiry that goes beyond this, to say the least, *curiosity?* Can a person, whose chief concern is, 'What he shall do to be saved,' desire any thing more definite than this? I have believed, and if I am wrong or uncharitable in the opinion, I am ready to know it.—I have believed that a great part of this keen, earnest, *particular* inquiry respecting a future state arises from a desire to be made easy and secure, *without being obedient, good and holy*—without submitting, now, to-day, and through life, to the strict, self-denying demands of religion. It has appeared to me, at least in many cases, like an endeavor to settle the question—'How far may a person go in iniquity, or irreligion, or indifference to all serious subjects, *and still be safe?* If the earnestness—the almost desperate earnestness—which we often witness in the discussion of this subject, does not arise from some such disposition, whence does it arise?—what does create it?

The Scriptures assure us throughout, and reason, conscience and experience confirm us in the belief, 'That it shall be well with the righteous' here and hereafter. Why, then, will not they, who seem so anxious about the condition of a future state, *be righteous*, and thus set their minds at ease, and have all their questionings and doubts removed? This will place them on a foundation of security, of which there is no doubt or fear. I ask, then, why not *be righteous*—why not *obey*, and leave all particular questions respecting futurity where the Bible leaves them?

I have been a careful, and a gratified reader of the Register for the last twelve years, and have approved of the position it has maintained respecting all agitating, extraordinary, or useless matters. It has appeared to me to abide faithfully by 'the law and the testimony,' and wisely to eschew all extrinsic questions, and also those of doubtful import. There are certain questions that may be presented, to which the most appropriate answer, that can be given, is—'*I do not know.*' Of this class of questions I regard the doctrine of final restoration. I believe the Bible does not answer this question. Why, then, should man attempt to do it? I believe that our Heavenly Father has left this subject in darkness, for the wisest and best reasons. Why should man attempt to bring out to light, what God has thought best to conceal? Let no one assume to be wise above what is written. If any man has a settled opinion respecting this subject, my advice is, 'let him have it to himself before God'; the whole world will be none the better for his proclaiming it.

Sudbury, Aug. 12th, 1845.

WATERTOWN, Aug. 11th, 1845.

MR. EDITOR:—I am happy to oblige the correspondent from Brooklyn, and will now quote that portion of the 15th chapter of Corinthians, which he finds fault with me for withholding in my article on Future Retribution,—('For he must reign till he hath put all enemies under his feet.') I agree with him that sinners must be classed among the enemies of Christ, and also that sin must be overcome ere his kingdom can be established, but that the verse in question encourages or even hints at the doctrine of *final restoration* I cannot believe. Our Savior will indeed subject the sinner unto him, but it does not follow, that he is *converted*, that he becomes a *willing* subject, the fact of the subjection does not imply *loyalty*. Offers of mercy and reconciliation have been sent him, his free pardon has been signed by the blood of the Lamb, the wide-stretched arms of an injured but merciful Savior welcome him back to virtue and happiness, but he refuses to come, and he reaps but the just reward for his obduracy, in the true sense of the word; he becomes subject to the Son, for the Almighty hath given him his 'enemies for a footstool.'

Although the hostilities against the Christian religion have been long and hotly carried on, yet it must finally, become triumphant; Christ *will* become conqueror; for a time he has permitted his enemies seemingly to triumph; sin has stalked unbridled through the world; the Savior and his followers have been despised; the Son of God has been mocked and rejected among men; the religion of peace and love which he came to promulgate has been and is still ridiculed by his enemies. Infidelity and all the various schemes and doctrines conceived in the devil's own heart, present a foe, which at first sight might seem to threaten the overthrow of the Christian religion; with no hand lifted in his defence, has the Savior, like a lamb, been led out to the slaughter; this world's soldiery still continue to deride and pierce him; all this he permits for the sake of his enemies; he still calls them to come over upon the Lord's side; his disciples are still at work, inviting the sinner to repentance, promising even now, the King is willing to forgive them for the part they have taken in the rebellion, if they will but come unto him, and to receive them into his kingdom: but it is no part of God's purpose, that Christ shall always be the poor rejected man of griefs. No, the enemy that remaineth at the close of the intercession, hath he given him for a footstool; then, as the Scripture prophecies, will the great enemy that has infested the world since the fall of Adam be slain, and the Almighty foot will be placed upon its head, that its sting may no more be felt among men, for God will be 'all in all': it is this kind of subjection to which I think the verse alludes; my views may be entirely erroneous, but I should be happy to have farther light upon the subject.

Yours, hastily, L.

CORRESPONDENCE FROM NEW YORK.

CITY OF NEW YORK,
July 21, 1845.

MR. EDITOR:—Having passed four days at Vernon, on one of which I made an excursion to Clinton, the seat of Hamilton College, about ten miles distant, I repaired to the Springs at Saratoga, being prevented by the excessive heat and fatigue from visiting, as was my intention, Trenton Falls, which are in the neighborhood. Here I rested three days, partaking, with some three thousand visitors like myself in pursuit of health or pleasure, of the delicious beverage whose virtues are so widely and so justly celebrated. I took lodgings at Union Hall, which, although a quiet, orderly house, and under excellent regulations, was too much thronged to enable one, like myself, alone and a stranger, to obtain the best accommodations. As my room faced the South and was not well ventilated, I repaired to it only from necessity, and found in it little sleep and less comfort. One of the excellent regulations of this establishment is the observance of family worship, the guests, all who choose, repairing at the hour of nine to the dining hall, where after singing and reading the Scriptures, a prayer is offered by some clergyman present, the others joining in the devotions in a kneeling posture, which I believe is more common at the west than the eastern States. I do not know why I was not invited to lead the devotions on either of the three evenings that I attended prayers in the hall, unless it had been ascertained that I belonged to a proscribed sect, especially as two younger men from the same county as myself, and who arrived one day after me, were each requested to perform that service. It did not arise from ignorance of my clerical character, as the landlord himself prefixed to my name on the books the title of my profession. It is a small matter, but every one likes to be treated with Christian courtesy, and one would not expect to see manifestations of a sectarian spirit in such a place. I listened while there to an interesting discussion of slavery between two clergymen, a Presbyterian and a Baptist, who were soon surrounded by a large number of gentlemen, some of whom were from the south and who seemed to drink in every word with the greatest eagerness. It was the first time, as one of them afterwards told me, that he had heard the subject discussed, and he expressed his very great gratification with the manner in which the subject was treated by one of the speakers, who yet did not keep back or soften the truth, but spoke it strongly and boldly, only abstaining from the language of vituperation and abuse, and speaking the truth in love. He told me further that that man might come to the South and give utterance to such views in such a spirit, without subjecting himself to danger or insult. I like these gatherings of the citizens from all parts of our vast Republic. As I am sure that they will do something to soften prejudices—to remove ignorance, and to smother asperities.

Yesterday, as had been previously arranged, I preached twice for brother Harrington, of Albany, giving him the opportunity to preach in the afternoon and evening at Troy, where he has been instrumental in organizing a new Society, under favorable auspices. Mr. H. has, as you know, a beautiful church, and although the Society is small, the attendance is respectable, especially at the evening service. It is, as every one must see, an important station: and no one that knows Mr. H. will doubt his competency to fill it. Under his faithful care it will grow and become strong. His earnest and catholic and anti-sectarian spirit will surely disarm opposition and draw around him a circle of warm hearted friends, and secure for him, the confidence and good will of those who do not receive his doctrines or attend on his preaching.

I came down the Hudson, to New York, this day and have just been to see the ravages of the great fire of Saturday last, a most melancholy spectacle. The fire is still unextinguished in many places, while workmen are employed in searching for the bodies of those that were buried beneath the ruins. How sudden and fearful the calamity that fell upon those who had retired to rest on the preceding night in peace and fancied security! The morning came; but of some in the mean time, their riches had taken to themselves wings; and of others their souls had fled, while their bodies lay smouldering in the ruins! With what thunder-tones, compared with the feble voices that are heard from our pulpits, does the Almighty warn men not to trust in uncertain riches but in the living God!

J. A.

For the Register.

COMMENCEMENT DINNER.

MR. EDITOR,—I am very much gratified that your correspondent S. O. has directed the attention of the friends of this institution, to the question of wine or no wine at their literary anniversaries. And I hope his example will be followed by others who may be interested in the subject of Temperance, and that his article will be followed by other articles upon the subject. You will permit me, I trust, to occupy a space in your columns for the expression of my own thoughts in regard to it.

What do those, who ask that wine should be excluded from the public dinners at the commencement season wish? What is their object and aim? I fear that there is some misunderstanding and misrepresentation on this point. It seems to be thought that they are mere fanatics, and would enter people's houses and dictate in regard to what they shall eat or drink—with their social and individual indulgences. It is not so. Here is a public occasion, one in which, those opposed to the use of wine are as much interested as those who favor it, and in regard to which the one class is equally responsible with the other. Then too, it is a public occasion, at which a powerful influence for or against the use of wine may be exerted upon the undergraduates, and a standard may be established which they may follow. We say then to those in favor of the use of wine on these occasions, we do not wish to interfere with your social arrangements; if in your own houses you have your wine upon your table, that is your affair and not ours. But we do ask, that once each year, on this public occasion, you will forego this indulgence, innocent and pleasant though you may regard it, for the good of the rising generation, for the best welfare of the college, and out of regard, if you please so to term it, to the whims and the fanaticism of many good friends of the college. I, for one, sincerely believe, that even in regard to the use of wine and the subject of temperance, there has been great improvement among the students at Harvard within the last twenty years. But still I would ask if there are not, even now, occasionally, manifestations of a riotous disposition, caused by the too free use of wine at some exhibition supper or on some similar occasion? And what would seem to be the most direct and effectual step to prevent these evils? Would it not be for the graduates, when they come together for a social and literary festival, to discard that article, which produces this excitement and riotous conduct? If those who are advanced in life cannot assemble for social and intellectual enjoyment, without the wine cup, how can they expect or ask the younger portion of the community to do so. Let me assure you, Mr. Editor, this is with many, a very serious matter. I have known parents take the strongest possible precautionary measures to guard their sons against the use of wine while in college; and it pains such parents to have all their influence counteracted by the example of the wise and learned who assemble at Cambridge on Commencement occasions. Have not many of the sons of Harvard, in times past, fallen the victims of intemperance? And is it not true that their fall may almost always be traced to the practice of social wine-drinking during the four years of college life? Nay, more—Is it not true that nine-tenths of all the intemperance which is found in the more elevated classes of the community, originates in the social drinking of wine? The discarding wine from the public dinners of the commencement occasion, may do something towards doing away with wine drinking among the undergraduates, and in that way, it may be the means of removing from among them one source of much of the disturbance which sometimes interrupts the regular and favorable course of things in college. At least, it will show to the undergraduates what is the feeling of the wise and the learned, who take a deep interest in the welfare of the college. Is there a single friend of the college, who, on his own account, or, which is far more probable, from a regard to time honored customs, is in favor of continuing the use of wine on these occasions, of him I would simply ask, if he would not forego the gratification of his feelings in these respects, if there was a probability, or even a possibility, of his thereby saving one promising young man from falling into indulgences which too often prove the incipient stages of intemperance? Let the experiment be tried. We cannot tell what an amount of good may be thus accomplished until it is tried.

A few words more Mr. Editor and I have done. You have frequently alluded in your columns to an attempt on the part of the Orthodox to gain the control of the college, and it has been intimated, in other quarters, that there is a strange indifference to this attempt among Unitarians. I have feared that one cause of this indifference to apathy is to be found in the secret dissatisfaction felt by many that the dangerous example, of which I have spoken, of having wine on these public occasions should be continued. They do not wish to desert the college of their affections, and yet they hardly know what to do. If they would send their sons to Cambridge, they tremble lest they should there become intemperate. They will not join in the movement against the college but they cannot take hold to sustain it as earnestly as they would if some of these practices, which may seem to many to be unimportant, could be changed. Will not every friend of the college then earnestly urge this change or at least readily consent to it? I would hope that other correspondents will follow up the subject. J. W.

Lexington, Mass.

NEW PUBLICATIONS.

1. The true grandeur of Nations: an Oration delivered before the authorities of the City of Boston, July 4, 1845, by Charles Sumner.

This oration is as remarkable in its character and contents as was the excitement it occasioned in the place of its delivery, and at the dinner in Faneuil Hall immediately afterwards. On the question of the propriety of selecting that occasion and day, for the expression of such sentiments as this Oration advocates there are different opinions, it is probable, in the community, and we propose not to discuss it; but prefer to consider the Oration independently of the time and place of its delivery.

It is a noble performance. Seldom has a subject been more exhaustingly treated in a single discourse, or in volumes. The author goes against all wars whatever, defensive as well as offensive, and, if we understand him, would advocate absolute non-resistance should a foreign enemy land upon our shores, and under all events and circumstances.

This Oration is sustained and illustrated by a vast variety of references and allusions, drawn from every department of literature. All ages are gleaned to contribute to its enrichment; and the mind of its author is so highly charged with his subject, as to draw up, with electric attraction, from a field of reading and study of a width which few have traversed, whatever is apposite to it. So interesting is the manner in which he treats his great theme, that no one who begins this Oration can fail to read it to the end. The mind is at once exhilirated by the splendor of the style, the boldness of the sentiments, and the variety of the illustrations, and oppressed by the load of arguments and evidences by which he maintains his positions.

We should be glad to transfer many pages to our columns, but must confine ourselves to the following extracts,—brilliant and eloquent as they are, many more might be quoted of equal interest and beauty.

'But let us not confine ourselves to barren words in recognition of virtue. While we see the right, and approve it too, let us dare to pursue it. Let us now, in this age of civilization, surrounded by Christian nations, be willing to follow the successful example of William Penn, surrounded by savages. Let us, while we recognize those transcendent ordinances of God, *the Law of Right*, and *the Law of Love*,—the double suns which illumine the moral universe—aspire to the true glory, and what is higher than glory, the great good, of taking the lead in the disarming of the nations. Let us abandon the system of preparation for war, in time of Peace, as irrational, unchristian, vainly prodigal of expense, and having a direct tendency to excite the very evil against which it professes to guard. Let the enormous means thus released from iron hands, be devoted to labors of beneficence. Our battlements shall be schools, hospitals, colleges and churches; our arsenals shall be libraries; our navy shall be peaceful ships on errands of perpetual commerce; our army shall be the teachers of youth, and the ministers of religion. This is indeed, the cheap defence of nations. In such entrenchments what Christian soul can be touched with fear. Angels of the Lord shall throw over the land an invisible, but impenetrable panoply;—

Or if virtue feeble were
Heaven itself would stoop to her.

At the thought of such a change in policy, the imagination loses itself in the vain effort to follow the various streams of happiness, which gush forth as from a thousand hills. Then shall the naked be clothed and the hungry fed. Institutions of science and learning shall crown every hill-top; hospitals for the sick, and other retreats for the unfortunate children of the world, for all who suffer in any way, in mind, body or estate, shall nestle in every valley; while the spires of new churches shall leap exulting to the skies. The whole land shall bear witness to the change; art shall confess it in the new inspiration of the canvass and the marble; the harp of the Poet shall proclaim it in a loftier rhyme. Above all, the heart of man shall bear witness to it, in the elevation of his sentiments, in the expansion of his affections, in his devotion to the highest truth, in his appreciation of true greatness. The eagle of our country, without the terror of his beak, and dropping the forceful thunderbolt from his pounces, shall soar with the olive of Peace, into untried realms of ether, nearer to the sun. * * *

It is a beautiful picture in Grecian story, that there was at least one spot, the small Island of Delos, dedicated to the Gods, and kept at all times sacred from war, where the citizens of hostile countries met and united in a common worship. So let us dedicate our broad country! The Temple of Honor shall be surrounded by the Temple of Concord, so that the former can be entered only through the portals of the latter; the horn of Abundance shall overflow at its gates; the angel of Religion shall be the guide over its steps of flashing adamant: while within JUSTICE returned to the earth from her long exile in the skies, shall rear her serene and majestic front. And the future chiefs of the Republic, destined to uphold the glories of a new era, unspotted by human blood, shall be 'the first in PEACE, and the first in the hearts of their countrymen.'

But while we seek these blissful glories for ourselves, let us strive to extend them to other lands. Let the bugles sound the *Truce of God* to the whole world forever. Let the selfish boast of the Spartan women become the grand chorus of mankind, that they have never seen the smoke of an enemy's camp. Let the iron belt of martial music which now encompasses the earth, be exchanged for the golden cestus of Peace, clothing all with celestial beauty.—History dwells with fondness on the reverent homage, that was bestowed, by massacring soldiers, on the spot occupied by the Sepulchre of the Lord. Vain man! to restrain his regard to a few feet of sacred mould! The whole earth is the Sepulchre of the Lord; nor can any righteous man profane any part thereof. Let us recognize this truth; and now, on this Sabbath of our country, lay a new stone in the grand Temple of Universal Peace, whose dome shall be as lofty as the firmament of Heaven, as broad and comprehensive as the earth itself.'

This is not a performance to be disposed of by ridiculing or denouncing the author, or by directing against him the popular passions. It demands, deserves, and must receive serious notice, and much consideration; and no answer can have any effect which is not the result of a fair and open meeting of the issues it presents.

We perceive that the critique, supplied by a friend, on Dr. Vinton's Sermon, indicates an opinion adverse to the *'rightfulness of sustaining Government by force.'* We are not aware that the Oration itself goes to that length, although, perhaps, some of its reasoning does.

There is one thing in the pamphlet which we cannot commend. In the letter, from the author, appended to it, there is this paragraph.

'I think that human life may be defended at the cost of human life; in the weakness of my nature, I cannot ascend to the requirements of the Gospel; but my tongue should cleave to the roof of my mouth, if, after consecration as a minister of the Gospel, I was unable to preach its truths.'

What does this mean? Does our author, on the ground that he has not been consecrated as a minister, flatter himself that he can escape, or relieve himself from the obligations of an acknowledged divine law? Laymen, and men of the world, cannot indulge in a latitude, denied and denounced by them in their Ministers. At the Bar, in the Forum, in the political meeting, or the fashionable circle, as well as in the pulpit, all are equally bound and are equally able to be true to their convictions, and to act up to their light.

After making such a glorious Oration enforcing the truly divine principles of Christianity it will not do for our author to say, 'you Ministers must sanction, and act up to, what I have now enforced, at the peril of my severest denunciation, but as for myself, as I have never been consecrated by Bishop or Presbyter, I feel quite at liberty to do as I may please.'

We have been aware that some persons, who have neglected to make a profession of religion, have deluded themselves by the idea expressed in the quotation we are now criticising, but we do not remember to have seen it brought out so baldly before, and can never meet it, without exposing its inconsistency and absurdity.

H. Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche. With an Introduction, by Henry Ware, Jr. Second American edition, with additions. Boston, James Munroe & Company.

This Edition of a work whose interest and merit are too well known to need commendation, is printed in a very neat and agreeable form. The value of the additions it contains, may be judged of by the following specimen.

Louisa Schepler, when scarcely *fifteen* years of age, was so deeply struck with the virtues of the pastor Oberlin, that man of God, that, although in the enjoyment of a small patrimony, she sought permission of him to enter his service, and take part in his charitable labors.—From that time she remained constantly with him, without ever accepting any remuneration. She became his assistant and his messenger, the angel of every cottage, to which she had ceaselessly borne comfort and consolation. No where have we seen a better example of the high eminence to which intelligence can be exalted by virtue. This simple villager had learned to understand her master, and to enter into his highest thoughts; she often surprised him by the timely suggestion of things he had not thought of, and which he hastened to embody in the plan of his operations. Thus, remarking the difficulty which the farmers found in devoting themselves both to their labors in the field and to the care of watching over their young children, she conceived the idea of assembling these children of a tender age in large and convenient rooms, and of consigning them, during the hours their parents were engaged in labor, to the care of intelligent teachers, who should watch over them, amuse them, teach them their letters and such little employments as were suited to their years. From this humble beginning sprang up in England and France the establishment of infant schools, where the children of artizans, so often in cities abandoned to vice and accident, are received and protected. The honor of an idea which has already borne such fruits, and which will soon be adopted every where, is wholly due to Louisa Schepler, to this poor peasant woman of Ban de la Roche. To this service she has consecrated the little she possessed, and, more than all, her youth and her health. Still to this day, although far advanced in life, she gathers round her, without recompense, some hundred children, from three to seven years of age, to whom she imparts instruction suited to their age. The adults, thanks to Oberlin, have no longer any moral wants; but there are still some, who, in old age or in sickness, labor under physical necessities. For these Louisa Schepler provides. Broths and remedies, and, indeed, every thing which they require, she finds means to distribute among them; even their pecuniary wants are not forgotten; she has founded, and manages in person, a "mont de piete" of an altogether peculiar kind, and which could it be multiplied like the infant schools, would prove another admirable invention; for it is one of the few institutions of this character, which do not usurp the name they bear: money is here loaned without interest and without security.

When Oberlin died, by a will the opposite of that of Eudamidas, he bequeathed Louisa Schepler to his children. Permit us to transcribe for you some lines from the last expression of his will; these simple words of a dying master will be more eloquent than all that we could add:

"My dear children," said he, "I bequeath to you a faithful guardian, her who has watched over you from your infancy, the indefatigable Louisa; she has been to you at once a careful protectress, a faithful mother, and a teacher: her zeal has extended yet farther. A true servant of the Lord, she has gone through all the villages whither I have sent her, assembling the children about her, instructing them in the will of God, teaching them to sing beautiful songs, pointing out to them the works of this paternal and all-powerful being in the visible universe, praying with them and imparting to them the instructions which she had received from me and your excellent mother. The innumerable obstacles which she has met with in these pious enterprises have been such as would have discouraged a thousand others. But neither the rude character of the children, their harsh patois, the wretched state of the roads, the inclement season, the rocks, the torrents, the storms of rain, the chilling winds, the hail, nor the deep snows, nothing in short could detain her. She has dedicated her time and her person to the service of God. Consider, my dear children, the debt which you owe to her and to me!—Once more I bequeath her to you. You will show by the care you shall take of her, whether you respect the last will of a father. But yes, you will fulfill my wishes: you will be for her in your turn, both unitedly and singly, what she has already been for you."

The sons and daughters of Oberlin, faithful to the wishes of their father, would have given Louisa Schepler a daughter's portion in their inheritance; but nothing could induce this faithful woman to diminish the already meagre patrimony left by her master; she sought only permission to add the name of Oberlin to her own, and they to whom belonged the right of bearing this honorable name, have thought to honor it yet more highly by sharing it with her.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

PROGRESS OF TRUTH AMONG THE ORTHODOX.

The attempt, now making, by the managers of the Orthodox denominations to work the people back to the old doctrinal faith, which, the fabric of dark and ignorant ages, had some time since vanished from the popular belief of this comparatively enlightened period, will have no other lasting effect than to render men more aware than they have been of the great progress which has been made, already, in obliterating the traces of Orthodoxy from the public mind and diffusing our principles even among those who are ostensibly arrayed against us. Among the wonderful changes and advances which the last half-century has made in every thing around us, none is more striking than the progress of light and truth in the body of the Orthodox denominations in this part of the country.

Opinions are continually changing but names remain. Truth and error retain the same relations, and the names given to existing opinions express the relations they bear to each other rather than the opinions themselves. Orthodox and Liberal are names which, with their respective synonyms, have always existed; but each successive age brings a change over the systems of belief which, for the time-being, they indicate. What was the liberality of one generation becomes the Orthodoxy of the next, so far as the matter believed is concerned. Any one, at all acquainted with the state of opinion now existing among the people of Orthodox Societies in New England, will recognise in it the substantial character of what was denounced as Arminian heresy a half-century ago.

The name Trinity remains, while actual Anti-Trinitarianism really prevails almost universally. Who hears, now-a-days, of the Holy Ghost, as a part of the Trinity?

The only extraordinary thing about this natural advancement of the popular theology is the distress it seems to give to some who really appear to love the darkness that is passing away, more than the light which is breaking upon the world. They lament over it, and deny it, partly in anger, and partly in tears, as in the extract from the Puritan which we are now to present. We have put into capitals a sentiment upon which we make no comment. If the Puritan, or its patrons, think such language proper and decent, we shall acknowledge that in their spirit the Orthodox have not made much progress since the days of their earliest predecessors in the times of our Saviour.

There is a violent attempt at present on the part of the leaders of the Orthodox to hush all acknowledgements of progress and to put on the appearance of old Orthodoxy—but it is all in vain. The last 'ten years,' instead of that retrograde motion, in which this writer affects to rejoice, have witnessed a more rapid progress than ever before. The following is the extract from the Puritan:

If we except the first, and perhaps the second generation of ministers and churches in New England, it will, we think, be difficult to find a time when there was in our churches a less proportion of the leaven of errors, tending either to Unitarianism, or Arminianism, than there now is. With that exception, there always has been more or less of the essence of Unitarianism diffused in the churches. This error, like sin, OF WHICH IT IS THE PARENT, is indigenous to the soil of the heart of man.—And as we do not profess to have attained to a pure church, and entire freedom from sin, so we expect it will be a long time before our churches will be wholly free from exposure to Pelagian and Unitarian errors. And though we confess there is much among us now to deplore, that some of our ministers and churches seem not cordially to have embraced the doctrines of grace in all their length and breadth, and some who hold them fail to exhibit them in that clearness, strength and frequency which we could wish, and though we think this defect needs to be held up to view more and more, as what specially impedes the coming of the kingdom of God in power, we find much cause for congratulation while we compare the present with the past.

If we go back ten years, we find from that time a great improvement and elevation of the tone of Orthodoxy. Ten years ago, there was indeed a plentiful sprinkling of Pelagianism among us, and many of us trembled for the ark of God. Advocates of a laxer theology were bold in our pulpits and with our press. But now the soundest and most cautious friends of truth with gratitude confess the change. We now reckon among our sound and thoroughly Orthodox ministers, many of those who then were fond of lax speculations.

To prove how fallacious are the hopes with which the Puritan tries to flatter itself and lull the apprehensions of the enemies of progress in christian knowledge, we will adduce the evidence of the great Orthodox body itself, in an official document, published by the highest authority, with an earnest request to all to promote its circulation. It is entitled 'Important Considerations, touching the principles and objects of the American Sunday School Union; addressed particularly to Evangelical Christians and other citizens of New England. By the Board of Officers and Managers of the Society.'

This document presents a catalogue or schedule of 'the truths which Christ taught,' of the doctrines of Orthodoxy, of all that is now regarded as essential. And, after the enumeration, it is thus distinctly and deliberately declared:

'Whatever importance may be attached to other doctrines or precepts of the Bible, it will not be contended, we presume, that a belief, or observance of them is essential to salvation, while it will be seen that a rejection of either of those we have enumerated involves hazard to the eternal interests of the soul.

Now let it be observed that the TRINITY is NOT in this enumeration, neither is ELECTION, NOR IRRESISTIBLE GRACE, NOR HUMAN INABILITY, nor in fact one of the essential elements of CALVINISM!

THE SLAVERY QUESTION.

The progress of this question, connected as it is so inseparably with moral and religious principles, and implicated as it has been with the religious sects of the country, will be noted from time to time in this department of our paper.

The state of the question in Maryland has been presented in a previous number. We find in the Baltimore Visiter the following:

WHO IS R. S. STUART?

This question has naturally been started by the frank and manly letter respecting slavery in this State, which we published the other week. A word in reply.

R. S. Stewart is Richard Sprigg Stuart, M. D., formerly of Saratoga street, Baltimore, now of Anne Arundel county, Md. He is remembered here, by hundreds who enjoyed the benefits of his professional skill, as one of the best physicians that Baltimore has ever claimed. Having become, at the death of an uncle, the owner, of the large plantation of Dodon, with *about one hundred and fifty slaves*, he relinquished his practice in favor of a favorite student, Dr. Hezekiah Starr, and became a planter.

We name these facts to show that Dr. Stewart would have no small stake in the movement he has urged so eloquently in his letter to Mr. Carey. And, if anything were needed to convince our readers, that the Dr. is a man with whom philanthropy is no new and flitting thing, we might refer to his noble project of a Magdalene Asylum, some years ago, and to his labors when physician of the Maryland Hospital—a post of no small importance, and the appointment to which was no slight mark of public confidence.

In further answer to the question—'who is R. S. Stuart?' We may add that he is a brother of General George H. Stuart, and a nephew, on the maternal side, of Ex-Governor Sprigg, of Maryland. When such men, with such an interest in all that concerns the welfare and fame of Maryland, take the field as open advocates of emancipation, there is surely room to hope that *something will ere long be done* to rid us of an evil so stupendous and crushing to the moral and physical energies of our beloved State. Heaven speed the day!

The Society of FRIENDS or QUAKERS, it might have been thought, was sufficiently committed to the Abolition cause to have satisfied the most zealous. But it seems that division has, even among them, appeared as the result of the excitement of men's minds on this subject.

A QUAKER EMBASSY.

Many of our readers are aware that there has been a severe discussion, and finally, a separation, in the Indiana yearly meeting of Friends, on account of Slavery and Abolition. A number of important members became quite zealous in favor of Abolition, while most of the official leaders were opposed to the movement. The division has created great anxiety among Friends, and particularly among those of the London Yearly Meeting; for being themselves prominent and active Abolitionists, it could not but be grievous to see the ecclesiastical power of the society in this country employed to put down what they were so earnestly laboring to advance. And, on the other hand, they were reluctant to countenance what seemed to be a breach of religious order by the Abolition seceders.

This matter has been three or four years under agitation. At length the London Yearly Meeting have resolved to send a deputation of their wisest and best men to the United States, for the purpose of at once endeavoring to heal the division in Indiana, and of stirring up the minds of the body of Friends in this country to more direct and active efforts in the cause of emancipation.

Among the persons selected for this important mission, are Josiah Forster, formerly Clerk of the Yearly Meeting, William Forster, who was in this country twenty years ago, and who procured the preparation of Judge Stroud's book on the law of slavery, and George Stacy, the present Clerk of the Yearly Meeting.—These gentlemen are among the most eminent of the Society, and are all acting members of great weight in the London Anti-Slavery Committee. They have great weight with the leading statesmen of England, and this they preserve under all administrations, by their perfect sincerity and devotion. [Boston Chronicle.

In the mean time, the Southern divisions of the Churches appear to be taking stronger and higher ground than ever before; and direct their energies, as the most effectual way to put their northern opponents in the wrong, to the promotion of revivals in their Churches. Their policy is to vindicate the correctness of the grounds they have taken as defenders of the Slave-institution, by showing that the divine favor is especially extended to them, in showers of grace more plentiful than can be made to fall upon the Northern Churches.

In this contest we are inclined to think that the southern part of the Orthodox Churches will have the advantage of the northern. All circumstances will concur to aid them in getting up what they are 'going in for,'—much more fervent, extensive, and potent revivals of religion than the cooler temperament, and more diffusive intelligence of the northern States will allow. We rejoice to find that the poor slaves will be permitted to participate in the pleasures and excitements of the animated scenes which display the workings of a revival of religion, got up on a large scale, and operating in full force.

The following extracts from a leading Charleston Orthodox paper, show with what zeal the Southern Church is now acting:

With unimportant exceptions, our domestic missions are in a state of high and palmy prosperity. The black man on the great rice and cotton plantations, as well as in the cities and in the interior, hears the gospel. The discipline of a regular church organization watches over him, and corrects, reproves, and instructs him in righteousness. His children are taught the rudiments of salvation. Churches go up, in various directions, for his benefit. His song of praise to Jesus, rises with the matin melodies of the birds, and is heard when the vesper-star lights her evening lamp. The Indian, in his distant home in the West, is cared for.—Missionary zeal has planted its outposts on the further edge of his settlements, and spreads, like the teeming of a vernal season, over his many-tongued tribes. The church is awaking more and more to its obligations to send the gospel to the destitute, and its arm is strung for the lofty enterprize. Our columns have borne witness to the interest felt on this great theme.

The Rev. B. H. Banks writes, that at one of his appointments on the Blakely Ct., at the plantation of James Shackelford, Esq., *thirty* of his colored people had joined during one meeting; twenty odd had professed to find peace with God through faith in Jesus, and many others were anxiously inquiring the way of salvation.

Upon the subject of a Southern organization we are all as one mind. The religious interests of the colored people absolutely demanded it. Now we have full and free access to them, and can provide for their religious improvement. I would be glad if some of the abolitionists could witness some of our meetings with the blacks, where the owners and servants meet and rejoice together. And it does seem to me that the colored people in this circuit are the happiest people that I ever saw. And now, as they are well fed and clothed, with moderate labor, and blessed with religious privileges, left to ourselves in the South, we feel just like going in for a general revival of religion.

Whereas, this meeting is convened upon the occasion of the murder of Osmun N. Steele, a worthy and respected citizen, and an energetic and efficient officer of the county, whose sworn duty it was to execute faithfully the laws, and in the execution of which he was shot by a gang of lawless, ruthless, men, in Andes, in the guise of Indians, who with their associate Indians in other parts of the country, instigated and abetted by those known as anti-renters, have for the past year been prowling about in armed gangs, setting at defiance the laws and preventing their execution; threatening, insulting and assaulting its executors; abusing peaceful and unoffending citizens; destroying property, &c.; and finally, have added to the long catalogue of dark and hellish crimes, the horrid and revolting one of murder; cold-blooded, deliberate murder—and that thus the fond expectations of the order-loving portion of the community, that this discordant flame would soon expend itself, and that men would once more return to the guidance of reason and justice, and submit to the wholesome administration of the laws, have, we are sorry to say, been sadly disappointed: and whereas the fulfillment of the threat, made long since against the life of Steele, is a strong evidence of their determination not to desist from the barbarous course hitherto pursued, and that they will proceed, sooner or later, to execute other threats of a like nature, which they have made: and whereas, in our opinion, further forbearance on the part of the authorities towards them would be fraught with mischief; therefore

Resolved, That we view with unmitigated horror this awful tragedy, as indicating a turpitude of moral degradation unequalled in this or any other age of civilization, and calling in a voice not to be disregarded, on every citizen of this county, for an unqualified expression of revolt and deepabhorrence of the awful deed; and that this horrid and soul-sickening tragedy calls imperatively on the authorities of this county, and the Governor of this State, to leave no means untried to bring the inhuman murderers to justice.

Resolved, That we hold ourselves now and at all times ready to second whatever effort the authorities may deem expedient to adopt to bring to justice the authors of this barbarous deed, viewing as we do this awful precedent, as endangering the safety of the property, and the lives, of the lawand order loving portion of the citizens of this county.

JOHN T. MORE, Chairman.

☞ The proposed railroad from Portland to Augusta would be 65 miles long, and cost about $1,300,000. It would command the travel and business of one of the richest and busiest regions of New England or America.

☞ The population of Fall River is ascertained to be 10,290, a gain of 1236 in one year.

☞ 18,169 passengers were conveyed between New York and Boston in the month of July, on the several routes of Norwich, Stonington and Newport.

☞ The sentence of Captain Voorhees, by the naval Court Martial, is a public reprimand and three years' suspension.

☞ The stables in Brattle square connected with Doolittle's establishment were consumed on Friday evening, the 15th. Three firemen were killed by the falling of a brick wall.

☞ The President of the United States is urging all the detachments of the army rapidly towards Texas, and concentrating the navy in the Mexican Gulf. The indications of war are thickening in that quarter. The season is unfavorable for operations in so sultry a latitude. If foreign powers do not involve themselves in the strife, it seems hardly probable that Mexico can make much headway against the vastly superior power of this country. At the same time, it is true, that in one respect she has the advantage. In her commerce she has nothing to lose. If adventurers of other countries equip themselves under her flag, they may do us much mischief, although, if they capture our vessels, it is difficult to imagine where they can dispose of their prizes.

☞ The present government of Hayti appears to be triumphing over all its insurgent opponents.

☞ The New Brunswick papers give accounts of a plan maturing, principally by English capitalists, to erect a railroad from Halifax to Quebec, the capital $10,000,000. The shape of the country, we fear, will present insurmountable obstacles, although the internal resources, if developed by such a work, we are confident would be found to surpass all the estimates that have been formed of them.

☞ The Boston Daily Advertiser of Friday, the 15th, contains an interesting account of the ascent of Mount Katahdin, in Maine, by a party of pleasure travellers. We agree with the writer in his admiration of the wonderful sublimity of the vast forests of Maine as seen from points, which, like Katahdin, command extensive views of them, and in the surprise he expresses that more, who have the requisite leisure, hardihood, and spirit of adventure, are not tempted to penetrate those ancient forests and ascend the mountains that rise above them, and behold the wonders of primeval nature, in the solemn wilderness.

☞ It is proposed in some of the southern papers to introduce the Alpacca or Peruvian sheep into that part of the country. If the plan should be found feasible, and they should be raised in great numbers, it would not only add to the national wealth, but the introduction of such a branch of business and employment would have a beneficial effect upon the social and moral condition of the southern States.

☞ A traveller in Wisconsin gives an account of a Scotch Highland emigrant whom he met, 7 feet and 5 inches in height, weighing 420 pounds, and under 30 years of age, accompanied by his wife, who was 6 feet and 6 inches in height. He also states that the skeletons of aborigines, exhumed in that country, show a still more marvellous height of frame, excelling all Patagonian, and almost all fabulous, story.

☞ The School Committee of Boston have called a new school after Hon. Edmund Dwight, the Dwight School, as a memorial of his munificent interest in the cause of common school education.

☞ The steamer Hibernia arrived in Boston Sunday, Aug., 17th, at noon, having been 11 days and 23 hours on the passage. She brought 95 passengers from Liverpool, and 25 from Halifax. The Cambria sailed the day before with 84 to Liverpool and 10 to Halifax. The Acadia, from this port on the 16 of July, arrived at Liverpool the 29th.

The Queen was to prorogue Parliament in person on the 9th.

The Jews' Relief Bill passed the Commons by a majority of 80 votes.

A great number of collisions and other accidents are reported on the railroads in Great Britain.

A return has been published in the Moniteur of the commerce of France during the year 1844. The total value amounts to 2,347,000,000 of francs, which is an increase of 168,000,000 on 1843, and of 265,000,000 on 1842. Compared with 1841 the increase is only 160,000,000. On this return the Debats says that it is in every respect satisfactory, and adds:—

'The commerce of France has not ceased to develope itself. It amounts to-day to two-thirds of that of England; it is nearly double that of the United States; it is double the trade of the whole of the German customs union. It amounts to treble the quantity of exchange effected by the Low Countries, Austria, and Russia, which are each estimated at from 700,000,000 to 730,000,000. It exceeds the Belgian trade four times; it amounts to eight times that of Spain; and nearly ten times that of the whole of the Italian Peninsula.'

☞ The British steamer Kent has been run down and destroyed by the British steamer London, on Lake Erie. A very similar catastrophe is reported between two Turkish steamers on the Black Sea, several lives lost in each instance.

☞ The Pope has refused to permit railroads to be built in his dominions.

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ The murder of Deputy Sheriff Steele, of Delaware county, New York, seems to have produced at last, the requisite energy of action, in that region, against the anti-rent party, who under the guise of Indians have so long been destroying the fabric of social life and bringing merited dishonor upon the State government, as at present administered in New York. The following letters give an account of the excitement in that neighborhood, and are printed at length, because the extraordinary character of the proceedings which have for some time been tolerated has rendered the transaction of public and national moment, in the highest degree.

DELHI, Sunday Evening, Aug. 10, 1845.

DEAR SIR—I arrived at this village last evening, and found a deep gloom hanging over it. This day the remains of Deputy Sheriff Steele were committed to the grave. The funeral service was performed by the Presbyterian and Episcopal Clergymen of this place, assisted by the Rev. Mr. Adams of the Episcopal Church at Unadilla. There was a very large concourse of people, so much so that the largest church would not begin to hold them. The clergymen addressed the multitude from a piazza. The clergyman of this village impressed on the minds of his hearers eternal vigilance, until the murderers are brought to punishment, and the majesty of the law satisfied.

The citizens of the village held a meeting last evening, and organized a patrol to guard the village and public buildings. Many persons did not close their eyes last night, for fear of incendaries. There is a horrible state of things in this county. I found to day that a posse went out last night, to arrest six men living in Roxbury, the town adjoining Andes, where Steele was murdered, who were supposed to have been present at, if not implicated in, the murder. The posse has just returned, bringing in three men who are confined in the jail. An express left here on Friday afternoon for Albany, to confer with, and bear despatches to, the Governor. The inhabitants say that the laws are insufficient. The Grand Juries will not find bills against antirenters in this county. They further say, that, if the Governor does not act promptly, and provide relief, they, the people of this county, will take the law into their own hands.

Steele had many very warm and ardent friends who are determined to avenge the taking of his life. I presume there are a thousand men waiting anxiously to be led into the disaffected towns, if the laws can have no effect. Much is said here about certain prominent men of this village who are said to have thrown fire brands by encouraging the anti-renters.

Men are pouring into the village from different towns to protect the public buildings. The antirenters say that the jail will never again hold any of them long. They will endeavor to destroy the State arms, that are here, by burning them. I am told that the Governor will be requested to declare this county in a state of insurrection, and to proclaim martial law.

MORESVILLE, Town of Roxbury, }
Delaware County, 11th Aug. 1845. }

DEAR SIR—Immediately on the receipt of the sad intelligence of Steele's murder on Saturday, a notice for a meeting of our citizens was circulated, to be held at 6 o'clock the same evening, and all turned out to a man. It was one of the most solemn and impressive meetings I ever attended. In every countenance was depicted deep sorrow for the dead, and deeper indignation at the infernal and dastardly deed. The Hon. John T. More was called to the chair, who, with several others, addressed the meeting in a manner suitable to the occasion. There was no noisy, empty declamation—no tremendous oatbursts of passion; and yet all were eloquent—the speakers were eloquent in sentiment, the listeners in feeling. The following preamble and resolutions were unanimously adopted, and ordered to be signed by the Chairman and sent to the Albany Evening Journal, Albany Argus, Delaware Express and Delaware Gazette for publication:

FUNERAL OF MR. ROULSTONE. Mr. William Roulstone, sailmaker, of Charlestown, who was killed at the fire on Friday night, was only 21 years and three months of age. He was a son of the late John Roulstone of Charlestown, and the sole support of his widowed mother. He was on the eve of marriage, and, though so young, had won a character for substantial respectability. As a member of the engine 'Franklin,' No. 7, of Charlestown, he was very popular with the fire department; and his funeral yesterday afternoon was attended with solemn and imposing ceremonies.

The engine house of the 'Franklin,' in Bunker Hill street, was hung with crape, and the coffin was placed in the centre of the lower room, and remained there while a procession of vast length, exclusively of firemen was forming in Bunker Hill street. The four Charlestown companies immediately preceded the hearse, and before them was the entire force of the Boston department, consisting of the following companies:—

Nos. 3, 5, 6, 7, 8, 9, 10, 12, 13, 15, 17, 18, and 20, and the Warren hook and ladder company and the hose company.

There were also present very full companies from Cambridge, East Cambridge, Chelsea, Medford and Roxbury. In all there could not have been less than 1000 firemen in the procession.

The body was escorted from the engine house to the residence of Mr. Samuel Rhoades, the uncle of the deceased, in Sullivan street, where the funeral services were performed by the Rev. Mr. Streeter of Boston; then the carriages, containing the relatives, joined the procession, which, after passing into and through Main street, proceeded to the Old Burying Ground and remained in line until the remains of the deceased were deposited in the family tomb. [Post of Monday.

☞ The most important subject of public interest at this time is the question of WAR WITH MEXICO. Our government has been for some time accumulating preparations for it and is already in the field, with formidable military and naval forces. The Mexican minister of foreign affairs strongly recommends a declaration of war, and the existing Executive of that country has closed diplomatic and consular relations with this. But there is no intelligence of the actual declaration of war by the Mexican Congress, at the date of our going to press, and the best informed persons are encouraged to think that there will be, after all, no actual hostilities.

☞ We should be pleased to receive from some person, who was present, an account of the meeting of the American Institute of Instruction, Hartford, Conn.

ORDINATION AT BURLINGTON, VT.

On Thursday, Aug. 14th, Oliver William Bourne Peabody, was ordained as Pastor of the Unitarian Society in Burlington, Vermont. The services were as follows.

Introductory Prayer, by Rev. Mr. Turner; Sermon, by B. W. O. Peabody, D. D. of Springfield, Mass.; Ordaining Prayer, by Nath'l. L. Frothingham, D. D., of Boston, Ms.; Charge, by James Walker, D. D., of Cambridge, Mass.; Fellowship of the Churches, by Rev. John Cordner, Montreal; Address to the Society, by Frederic T. Gray, Boston; Concluding Prayer, by Rev. Mr. Thompson, of Salem, Mass.; Benediction, by the Pastor.

The Sermon was from Tim. iii. 17. 'That the man of God may be perfect, thoroughly furnished unto all good works.' It set forth the importance and value of character, and was rendered interesting not only by the charms of style and sentiment which characterize the author's productions, but by the peculiarly near relation in which he stands to the person ordained. We understand, that the services were altogether of a very superior order, and deeply interesting to the audience. The whole occasion was attended by the brightest auspices. We hope some friend will favor us with a fuller account of it.

BOARDING SCHOOLS FOR YOUNG LADIES AND CHILDREN. There is scarcely any disadvantage of a city life more deeply felt by a parent, than the danger which threatens the health, morals and happiness of his children, by a confinement to the streets and associations of the city during the summer months. Many, who would gladly give to their children the enjoyment of a country life from May to October are unable to select a place where they can trust them with a feeling of security. Our columns contain advertisements of several valuable schools. The reader's attention is asked, among others, to the advertisement of the Misses Sullivan's Family School at Germantown, Quincy. The location being a highly desirable one, to parents who want to place their children, during the summer months, in a situation favorable to health and good morals. * *

, Munroe & Co. have just put to press a new edition of Brooks' Family Prayer Book.

We have received No. 36 of 'Harpers Illuminated Bible,' through Saxton & Kelt.

Also through the same publishers, No. 9 of the 'Encyclopædia of Domestic Economy.'

From Jordan & Wiley we have received number 179 of Leonard Scott & Co's. republication of the 'London, Edinburgh, Foreign and Westminster Quarterly Reviews.' Also from the same the Columbian Magazine.

'Littell's Living Age' No. 66 is received from T. H. Carter & Co.

☞ The subscriber acknowledges the receipt of five dollars, by the hands of Mr David Reed, from a friend in New York city, for the benefit of the Library of the Theological School at Meadville.

RUFUS P. STEBBINS.

Boston, Aug. 1845. a23

☞ FIRST CHURCH IN SOMERVILLE. The Services connected with the Dedication of the First Church in Somerville will take place on Wednesday, September 3d, at 3 o'clock, P. M.

The Clergy and laity are respectfully invited to attend on the occasion.

MARRIAGES.

In this city, on Thursday evening, 14th inst, by Rev Dr Bigelow, Mr Henry M. Tapley, (of the firm of Messrs A. Strong & Co.) to Miss Eunice, daughter of Dr B. W. Hildreth of Marlborough.

On Monday morning, Capt Beh H. King of New York, to Miss Margaret Littlefield of Boston.

By Rev Mr Streeter, Mr John Eaton to Miss Charlotte E. Barker.

In Cambridgeport, by Rev Mr Dyar, Mr Daniel C. Berry of Boston, to Mrs Mary Gains of Cambridge.

In Bridgewater, Aug 14, C. J. H. Bassett, Esq. to Miss Nancy L., daughter of Thos F. Gibbs.

In Northboro', 12th inst, Mr Israel Chapin Rice of Boston, to Mrs Almira L. Davis of N.

In Andover 14th inst, Mr Charles Howarth of A., to Mrs Susan L. Francis, formerly of Boston.

In Haverhill, Capt Wm Pousland of Salem, to Miss Catherine Alley of H.

In Newburyport, by Rev Dr Dana, Mr William J. Hodge to Miss Abigail W. Coffin.

In Windham, NH, Mr David Brainerd Fessenden to Miss Susan Warner, daughter of the late David Smith, Esq. of Buxton, Me.

In Salem, NH, Mr Stephen Bailey to Miss Hannah M. Cluff of Methuen.

DEATHS.

In this city, 17th inst, Miss Harriet Campbell, 56.

16th inst, Charles Stackpole, 55.

In Charlestown, 17th inst, Mary Elizabeth Hoyt, 6 yrs and 2 mos.

In Brookline, 15th inst, Clara, infant daughter of Artemas and Martha Newell.

In Canton, 15th inst, Reuben L., son of George and Polly Hunt, 11 mos 11 dys.

In Lynn, Mrs Sarah Burrill, 95.

In Gloucester, Capt Adoniram Haskell, 84.

In Boxford, 11th inst, Enos Reynolds Esq. 89.

In Salem, Mary B., wife of Mr Thomas H. Lefavour, 39.—Anna Rebecca, daughter of Mr William Brown, 12 yrs 10 mos.

In Northampton, 14th inst, Charlotte, daughter of Hon William Clark, 20.

In West Stockbridge, 5th inst, Mr John Ford, 93, a soldier of the revolution. He emigrated from Connecticut about 70 years ago, and was among the early settlers of W. S. He was a soldier under Gen Gates in 1777, at Ticonderoga, and among the veterans who compelled Gen Burgoyne to surrender his army at Saratoga.

In Portland, 14th inst, William W. Willis, son of William Willis, Esq. and a member of the senior class of Harvard College, 20.

In Kensington, NH, 10th inst, Dr Joseph C. Osgood, 63, a graduate at Harvard University.

In Buffalo, NY, 7th inst, Mr Charles H., son of Daniel Balch, Esq. of Newburyport, Mass, 26.

FAMILY SCHOOL AT GERMANTOWN, QUINCY. MISSES SULLIVAN intend commencing the Autumn Term of their School on Thursday, Aug 7th. Length of Term twelve weeks.

Miss MARY A. SPALDING will continue to be associated with them.

The conductors of this School aim to surround their pupils with good moral influences, and to combine the advantages of correct mental training, with healthful recreation and physical exercise. For the latter, the location affords various facilities, particularly seabathing, to which careful attention is given.

On the Sabbath, opportunity will be given to attend public worship with either of the religious societies.

TUITION.—Common English branches, $4,00; Higher English branches, 5,00; Languages, each, 1,50 additional; Drawing, Painting and Needlework, 1,50; 24 Music Lessons, and use of Piano-Forte, 7,00; Vocal Music and Calisthenics, without extra charge.

Board, including washing, and riding to attend public worship, $2,00 per week.

Information concerning location, &c., may be obtained of Dea. B. Spalding, No 37 Hanover street, Boston. Inquiry may also be made at Germantown, or by letter directed to the care of Dea. J. Sullivan, Quincy, Mass.

REFERENCES.—Rev William Hague, Rev N. Colver, Dea S. G. Shipley, Dr George Shattuck, Mrs J. B. Read, No 6 Howard street, Mr B. Wisner Bush, School street, Boston—Dr Jonathan Wild, Braintree, Rev Bradley Miner, Dorchester, Rev William Allen, Elisha Marsh, Esq, Quincy.

A few individuals, or a small family, can be accommodated with board, at the same place. aug 23

BOARDING SCHOOL AT CONCORD, MASS. The next term of the subscriber's School will commence on Monday, Sept. 1st, and continue fifteen weeks. The course of instruction embraces all the branches of a thorough English and Classical education.

Terms $3,00 per week, including instruction, board, washing, &c.

The subscriber is permitted to refer to the following gentlemen:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren and Henry Loring, Esqs., Drs. A. Ball, John Homans and J. V. C. Smith, and the Rev F. D. Huntington.

aug23 tf CHARLES W. GOODNOW.

GATES' ACADEMY. The Fall Term will commence on Tuesday, Sept. 9th. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes board, tuition, washing, &c.

O. W. ALBEE.

aug23 3t

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the forty-first edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N. Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I; Bridleboro', Vt; Savannah, Geo; Mobile, Ala; Alton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)

aug23 tf

LYELL'S TRAVELS. Travels in North America, in the years 1841-2, with Geological Observations on the United States, Canada and Nova Scotia, by Charles Lyell, Esq., F. R. S., author of Principles of Geology. In one or two vols, cloth.

Received and for sale by JAMES MUNROE & CO., 2 School street, up stairs. aug23

NEW BOOKS. Downing's Fruit Trees of America: Flower, Fruit and Thorn Pieces, from the German of Jean Paul; Russell's Young Ladies Elocutionary Reader; Chalmer's History of the Revolution, 2 vols; Essays on Art, by Goethe; Housekeeper's Assistant; Memoirs of Oberlin, second edition; Essay on the Philosophical Character of Channing, by R. G. Hazard; Dowling's History of Romanism, 8vo; Sketches of U. S. Army, 18mo; Lyell's Travels, &c.

For sale by JAMES MUNROE & CO., No. 2 School street (up stairs.) aug23

TO THE PUBLIC, The undersigned has been appointed Sole Agent for Cassius M. Clay's paper, the TRUE AMERICAN, for the six New England States. All orders for the paper, or other matters in connexion with it, directed to me as Agent, [postage paid] will be promptly attended to.

Persons that have acted as sub-agents to Mr Bell will please govern themselves by this notice, and report to me direct, without delay.

Office of the 'True American' at the bookstore of Messrs T. H. Webb & Co., No 39 Washington street, Boston. CALEB HARTSHORN.

aug16

BOOKS IN PRESS. American Almanac, vol 17, 1846; Letters to Relatives and Friends respecting the Trinity, by Mrs Dana, 12mo; Russell's Introduction to the Young Ladies' Elocutionary Reader, 12mo; Kuhnu's Latin Grammar, translated from the German, by Prof. I. T. Champlin, 12mo; New Work by Jean Paul, translated by Mrs Lee, 2 vols 16mo; Guesses at Truth, by Archdeacon Hall, 2 vols 16mo; Hercules Furens from Seneca, with Notes by Dr Beck, 18mo; Lessons on Reasoning, 12mo; Life of Schiller, new edition, revised, 12mo; Sartor Resartus, 12mo, fourth edition; An Essay on the Philosophical Writings of Dr Channing; Butler's Horæ Biblicæ, 12mo, etc. etc.

The above in press and will shortly be published by JAMES MUNROE & CO., 2 School st, up stairs. aug16

LYELL'S TRAVELS IN NORTH AMERICA. Travels in North America, by Chas. Lyell, Esq. the Geologist, 75 cents. Cottagers of Glenburnie, by Mrs Hamilton, 25c.

For sale by JAMES MUNROE & CO., 2 School Sreet, up stairs. ag9

NEW HYMN BOOK. *Second Thousand.* A collection of Psalms and Hymns for the Sanctuary, compiled by Rev Geo. E. Ellis for the Harvard Church Society in Charlestown, M

POETRY.

[For the Register.]

ON THE DEPARTURE OF A FRIEND.

Gone! with the summer light around thee falling—
Bearing away its brightness from our skies—
A brilliant future on thy spirit calling—
No shadows from the past around thee rise.

The world has won thee, and no more forever,
Shall we the bitterness of parting know,
Our clasping hands no farewell moment sever,
We meet not, part not, share no joy or woe.

The strength and glory of thy youth upholds thee,
With fearless step the ways of earth are trod,
But days will pass when sorrow's arm enfolds thee,
Blessed companion when she leads to God.

I am descending where the river rolleth,
Whose waves shall bear me where my God commands,
My only prayer, that when the death-bell tolleth,
I may have found forgiveness at His hands.

If three score years upon the earth shall find thee,
Thy Master's faithful servant to the end,—
Will not affection's tones sometimes remind thee,
Of by-gone years, and those who called thee friend?

Hartford, June. HENRIETTE.

CHRISTMAS HYMN.

It was the calm and silent night!
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars,—
Peace brooded o'er the hushed domain:
Apollo, Pallas, Jove, and Mars
Held undisturbed their ancient reign,
In the solemn midnight,
Centuries ago.

'T was in the calm and silent night,
The senator of haughty Rome
Impatient urged his chariot's flight,
From lordly revel rolling home:
Triumphal arches gleaming swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago!

Within that province far away,
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable-door
Across his path. He passed,—for naught
Told what was going on within;
How keen the stars, his only thought,—
The air, how calm, and cold, and thin,
In the solemn midnight,
Centuries ago!

O, strange indifference! low and high
Drowsed over common joys and cares;
The earth was still,—but knew not why
The world was listening,—unawares.
How calm a moment may precede
One that shall thrill the world for ever!
To that still moment, none would heed,
Man's doom was linked no more to sever,
In the solemn midnight,
Centuries ago!

It is the calm and solemn night!
A thousand bells ring out, and throw
Their joyous peals abroad, and smite
The darkness,—charmed and holy now!
The night that erst no shame had worn,
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago!

[Anonymous.

THOUGHTS OF HEAVEN.

No sickness there,
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray!

No hidden grief,
No wild and cheerless vision of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts are there.

Care has no home
Within the realm of ceaseless prayer and song.
Its billows break away and melt in foam,
Far from the mansions of the spirit throng!

The storm's black wing
Is never spread athwart celestial skies!
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies!

No night distils
Its chilling dews upon the tender frame;
No moon is needed there! The light which fills
That land of glory, from its maker came!

No parted friends
O'er mournful recollections have to weep!
No bed of death enduring love attends
To watch the coming of a pulseless sleep!

No blasted flower
Or withered bud celestial gardens know!
No scorching blast or fierce descending shower
Scatters destruction like a ruthless foe!

No battle word
Startles the sacred host with fear and dread!
The song of peace creation's morning heard,
Is sung wherever angel minstrels tread!

Let us depart,
If home like this await the weary soul!
Look up, thou stricken one! Thy wounded heart
Shall bleed no more at sorrow's stern control.

With faith our guide,
White robed and innocent to lead the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

MISCELLANEOUS.

POWERS, THE AMERICAN SCULPTOR.

In the August number of the American Review there is a notice of Powers, the great American Sculptor, which shows that he is acknowledged by the highest authorities in Europe to have excelled in some respects all sculptors, ancient and modern. Signor Migliarini, a Professor attached to the Grand Ducal Gallery of Florence, in a learned Essay on the state of the Arts, has declared that his Busts were never equalled. The highest English authorities are cited to the same effects. Powers has of late years studied his art intensely, and availed himself of all the advantages which the ancient or modern masters afford; but, when his early history is considered his unparallelled excellence must be regarded as truly wonderful. The article in the Review closes thus:—

In addition to these uninfluenced decisions of European journals and connoisseurs, the opinion —simply, firmly, frequently expressed—of the great Danish Sculptor, will be of authority with every one. The account of Thorwaldsen's visit to his studio, as related by Mr. Powers, is of interest in itself and important in the respect above-mentioned.

'Just before the clay model of Eve was done, I received the honor of a visit from the great Thorwaldsen. He was passing through Florence on his journey to Rome. He had but a short time to spend, and this he wished to pass with his friends. But being strongly urged by a gentleman who had been often at my studio, he consented to drop in for a moment. The first intimation I had of his visit was from a servant, who came hastily into my studio and announced that Thorwaldsen was at the door and begged permission to come in. This was a trying moment—I could bear the gaze and the criticism of others with composure, but to pass the scrutiny of such a man, for whom I had a greater veneration than for any artist living—it was no common ordeal.

'Presently he came lumbering in—the Patriarch of Sculptors! His air was confident, but not haughty—his chest large—his head grand and square, but he had a look of great benevolence and intelligence. His long grey locks were floating loosely over his shoulders, and his walk was full of majesty and simplicity.—He was the very man I should have taken for Thorwaldsen, had I met him on the desert. I had never seen any likeness of him—but I had pictured just such a man.

'He uncovered his head and bowed in the most respectful manner, and only put on his hat after my repeated solicitations. He said he was very sorry to disturb me, for he found me at work. I replied, of course, as an humble disciple in the art might; but what *I* said on that occasion is a matter of little importance. He cast an eye over the studio, and the first thing that seemed to arrest his attention was a bust of Mr. Webster. He examined it with great attention, and as he did so he stood back a few steps from it, and again taking off his hat, he declared with surprise, '*I never saw so grand a head before*'—a greater compliment to the orator, as was right, than to the artist—for there is nothing of *mine* about it. He then stood before General Jackson, which bust he regarded with as much attention and satisfaction, apparently, as Webster's. After examining most of the busts, I took him behind a screen to see the Eve. He examined it very attentively, and turned it round several times on the rollers, upon which all statutes, when modelling, are placed, to be made to turn easily. Without saying 'by your leave, sir,' he took out a large piece of clay from a portion of the hair with his fingers: 'now I see the flesh under it, and can trace a connection of the parts of the shoulders.' He touched the hair in another place: 'and I get a glimpse of this contour,' pointing it out. Then coming down he made a mark on one of the knees: 'this movement should be a little more pronounced.' He then appeared to have done. I told him I should always feel grateful for his criticisms, and begged he would speak freely, and I never perhaps felt more inwardly a desire than I now felt, to have him go on. 'I have pointed out all that seemed to me to detract from your statue—I can see nothing else.' When he was about leaving I told him I expected to come to Rome during the winter, and I should esteem it a great honor if I could be allowed to take his bust. He kindly condescended to say, he would do so with unfeigned satisfaction. He then expressed very warmly the pleasure and the surprise he had felt during his visit, and wishing me all the success I desired he very cordially pressed my hand and took his leave.'

I have heard this visit related by a friend, who heard a minute account of it from the gentleman who accompanied Thorwalsden on this occasion. Mr. Powers has, in this conversation, withheld the most interesting part of the story. I am informed (from the source above alluded to) that Thorwalsden felt reluctance to go to Powers's studio only because he was pressed for time; and he gave up an important visit in order to make this. He had a great desire to see the works of an artist who was already eclipsing most sculptors of his time.—During the interview, which lasted much longer than he had intended, he expressed the warmest admiration of all Powers's works. But when he drove off in his carriage he exclaimed, with the greatest earnestness—'*I can't make such busts*—and I never saw a man that could —nor do I believe he ever had an equal in that department of the art. I esteem Mr. Powers not only the first sculptor of his age, but the greatest since Michael Angelo. He will form a school of his own which will be a new era in art.' These sentiments he often expressed afterwards on several occasions, particularly in Rome, where he often made use of the singular declaration, that 'Mr. Powers was without a rival in modern times, except Michael Angelo; that no ancient or modern, of any age, had ever made such busts; and he *believed* he would be equally great in any branch of sculpture.'

When Powers raised the curtain that covered the Eve, he felt that in justice to himself he ought to say that this was his first *attempt* at a statue, and it was not yet finished. Thorwaldsen replied—'You say, sir, it is your *first* statue—any other man might be proud of it as his *last*.'

HAMPTON BEACH.

The moon was riding gloriously in the high heavens; the sweltering air of the day had been moistened by the dews of the evening, when a little past two in the morning our carriage drove up to the door; and after stowing away whatever of the youngsters we could find place for, away we started for 'the Beach.' How cooling to the temples which had burned with the heat of the day, was the air which now come on the kind mission to bathe them! Never did the ancient elms at our door stand out in such beauty, hanging down their wavy branches as if in token of a parting salutation, while the moonlight fell upon the thick foliage in a shower of gold. Onward we drove, through the sleeping and silent village: town after town was passed, whose industrious and wearied inhabitants were enjoying repose without lock, bar, dog, or sentry, in the conscious security of innocence, till at length the 'song of earliest bird' was added to the glory of the full-orbed moon, and the heart beat quicker in the fullness of its joy. Far and wide the fields waved in green: the cool streams glided over their pebbly beds, or dashed over the distant water-fall: thickets and forests hung their embracing branches over our heads to enhance the delicious freshness; and such was the arrangement of 'the ordinances of heaven,' for heaven only could do the like, that when the moon stole down in the West with a double magnitude, the sun hurried up from the East, extending daylight through twenty-four hours. Already we were twenty miles from home, with abundant time to rest in the heat of the day. Our route lay through Deerfield, Epping, Exeter, North Hampton, to Rye, towns not bold in scenery of lakes, hills and mountains, like the north of the State, but everywhere showing the gentle, the quiet, the agreeable; fine swells, winding vallies, small but useful streams, highly cultivated farms, neat and ample dwellings, with all the indications of intelligence, order, industry, and comfort. The contemplated railroad from Portsmouth to Concord, if constructed, as is hoped and believed, will bring the sea board and our commercial capital into better acquaintance and relations to the interior and the north. The distance to Portsmouth being less by thirty miles than to Boston, will of course secure all the heavy freight for Portsmouth, which in return can furnish the substantial articles needed by the farmer as cheap and as good as are found in Boston. An industrious and independent population of 60,000 live in the towns to be accommodated by the road; and though the manufactures are small, the agricultural wealth is equal to that of any part of the State. A great amount of travel would also be secured by easy and cheap transportation to the Beach, and the Isle of Shoals in the sultry season of the year. Besides the saving of time and expense, sea bathing and the bracing air in most cases are better than Congress water and the fashionable saloons of Saratoga. The change of air is incredible; we left Concord burning by day like an oven; in the evening we felt the sea breeze like the air of autumn.

The whole extent of our State sea board is becoming the resort of invalids, the care worn and the weary. Rye Beach, Little Boar's Head, and Great Boar's Head, in Northampton and Hampton, are the principal resorts, with fine beaches for walking and bathing, admirable views of the ocean, and high exposures to the breeze. [Congregational Journal—Concord, N. H.

READING WORKS OF FICTION.

There has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narratives. Without entering minutely upon the merits of this controversy, I think that it may be contended that two evils are likely to arise from much indulgence in works of fiction. The one is a tendency to give way to the wild play of the imagination—a practice most deleterious both to the intellectual and moral habits. The other is a disruption of the harmony that ought to exist between the moral emotions and the conduct—a principle of extensive and important influence. In the healthy state of moral feelings, for example, the emotion of sympathy excited by a tale of sorrow ought to be followed by some efforts for the relief of the sufferer. When such relations in real life are listened to from time to time without any such efforts, the emotion gradually becomes weakened, and the moral condition is produced which we call selfishness of heart. Fictitious tales of sorrow appear to have a similar tendency—the emotion is produced without the corresponding conduct; and when this habit has been much indulged the result seems to be, that a cold and barren sentimentalism is produced, instead of the habit of active benevolence. If fictitious narratives be employed tor depicting scenes of vice, another evil of the greatest magnitude is likely to result from them, even though the conduct exhibited should be shown to end in remorse and misery; for, by the mere familiarity with vice, an injury is done to the youthful mind, which is in no degree compensated by the moral at the close. Imagination, therefore, is a mental power of extensive influence, and capable of being turned to important purposes in the cultivation of individual character. But to be so, it must be kept under the strict control of reason and virtue. If it be allowed to wander at discretion through scenes of imagined wealth, ambition, frivolity or pleasure, it tends to draw the mind from the important pursuits of life, to weaken the habits of attention, and to impair the judgment. It tends in a most material manner to prevent the due exercise of those nobler powers which are directed to the cultivation both of science and virtue. [Dr. Abercrombie.

BOSTON AND NEW YORK.

The wonderful strides of Boston towards greatness exhibit one of the most remarkable features in the history of modern improvement. For many years Boston remained almost stationary, and considering her limited natural advantages and the unfavorable position she occupies for extending her population, it seemed probable that she had attained her growth. The commerce of New York appeared to be absorbing that of Boston, and such indeed was for years the fact. But the immense wealth which had been accumulated in commerce, now took a new direction, and Boston capital rapidly found investment in manufactures. In every quarter Boston capital was employed in building factories, and at length these factories became so numerous and important that it was necessary to make them more accessible to the Boston market. This suggested the plan of Railroads —and a few experiments having been made it at once became manifest that every interest, commercial, mechanical, and manufacturing, was immensely advanced by rapid means of communication with distant parts of the country. The policy became settled, and Boston is now linked with bands of iron to the whole surrounding country, and is rapidly extending her public works so as to make her greatness permanent and secure. Towards the West she now reaches Buffalo by one continuous chain of Railroad—towards the South she touches the Sound, and by merely crossing the inland sea, her rails terminate at New York, whence she can reach the great South by steam land-carriage. Towards the East she grasps Maine—and towards the North she will very soon attain Canada and Northern New York. In a very few years the traveller may leave Boston and travel by railroad either to New Orleans, Montreal, or St. Louis, at the rate of fifty miles per hour.

New York is a larger city than Boston, but whether it will remain so, with all its natural superiority, is a question which ten years will decide. If the Bostonians owned New York, they would make it the greatest city in Christendom. As a sea-port New York has greatly the advantage of Boston—but what is New York even in a commercial view, compared with Boston? What advantage has New York taken of the steam-engine? Once in a great while a steamship blunders into New York, but where is there any regular communication like the Cunard line? The enterprize to build a single steam-ship appears to be lacking in New York; while the Bostonians are building a line of propellers to run between—not Boston, but—New York and Liverpool. The Bostonians touch every section of Massachusetts, but the New Yorkers cannot build a Railroad between their great city and Albany, and probably will not in this generation. The Erie Railroad—perhaps the most feasible and profitable project ever started in the way of Railroads—will never be built unless the Bostonians build it. Still the stock of that road would be very valuable, and its completion would make New York the cheapest residence in point of provisions on the sea board, and moreover would ensure the greatness and prosperity of the city forever. Yet they will never build that road unless the Bostonians help them. It would open an almost unbroken region of country, and make the desert a garden —yet the people along the line will not help it along, although in Vermont they have just subscribed a million of dollars for a Railroad. The fact is the city of New York cannot hold a candle to the city of Boston, any more than the State of New York can begin to shine with New England. They talk in New York about their Canal, but the days of Canals are numbered. In England a company owning 140 miles of canal lately very profitable, have petitioned for leave to fill up their ditch and put rails on it. In Pennsylvania the Reading Railroad has ruined the Schuylkill Navigation Company, and that where the article carried is *coal!* Canals are growing obsolete. There will never be another built except to connect two sheets of water lying nearly together, or to get round rapids. Huzza then for Boston—she has taken the right *track*, and her day is rising in unclouded splendor. In ten years from this time we shall be able to say whether she will eclipse New York. [N. Bedford Mercury.

THE COPPER REGION.

We have been inconsiderately drawn into a subject of some importance to the United States. We have struck a vein, however, which promises to be rich in its resources. The reader will recollect a very long and interesting letter which we published on Tuesday evening, from one of our regular correspondents, who is now on a trip from New York to Lake Superior, in which he gave us a description of its peculiar and striking scenery, and made some remarks upon the copper lands in its vicinity, and upon the agents of the United States who have been charged with the care of the mineral lands belonging to the government. This letter drew forth a reply in our last evening's paper; but we declined the publication of the whole communication for the reasons which we then stated. The writer of that article charged the United States agent with many acts of mismanagement, and even malversation of office; and as we were aware that our government was about to appoint a commission to visit the country and investigate the conduct of the agents, we deemed it most advisable to refer to another tribunal (for the present at least) a full inquiry into these matters. In the meantime a new scene was opened before us. We were scarcely aware of the existence of these mineral resources—much less of their extent. But our curiosity is now being aroused. The public documents connected with them have been politely placed in our possession, and we shall prepare an article for the Union for the purpose of calling the attention of the country to this very interesting subject. The lead mines belonging to the United States in Wisconsin, Illinois, Iowa, &c., have been longer known, and are better understood than the copper region. They have been worked to a considerable extent, and their produce is so abundant that they cannot only supply our own market with lead, but afford a large export for the consumption of foreign nations. Perhaps no mines in the world are equal to those of the belt on both sides of the Mississippi.

The copper region is probably more important than the lead mines. It is supposed by some geologists to extend from Lake Superior to Texas, crossing the Mississippi diagonally at a lower point than the lead mines, and forming a vein of from thirty to forty miles average width. The ore is said to be unusually rich. In some places it is mixed with veins of silver, so abundant that the precious metal alone is sufficient to pay all the expenses of working the vein—the ore itself making a yield of 60 or 70 per cent of copper. An immense boulder of this metal is now deposited in the public yard between the war and navy departments, and is well worthy the inspection of all curious observers who happen to visit Washington. It weighs more than 3700 pounds, and is so rich in the metal that a plate of copper is smoothed off on its surface like the copper-plate of the engraver. It was transported to Washington from the banks of the Ontonagon river, about forty miles from the Eagle river. The two principal points where the richest ore has yet been developed, are on the Eagle river, and near Copper Harbor, on Lake Superior. But the richest portion of the copper region, as far as it is explored, is reputed to be Isle Royale, in Lake Superior, much nearer the Canada side than our own; but the boundary line runs north of the Island, so that it falls within the limits of the United States. Isle Royale is estimated to be about thirty miles in length and five miles broad—singularly rich in copper, which is constantly cropping out on the surface. The department has decided that no patent should be granted, and no leases taken on this singular island.

Two large companies have been formed for leasing and working the mines in the Lake Superior Copper Region—one of which operates in New York, and the other in Boston. So valuable have shares become in some cases, that a gentleman in Boston, who is said to own about eighty shares, has been offered more than $600 for a single share. The supervision of these mines is devolved on the Ordnance Bureau, (Colonel Talcott,) attached, of course, to the War Department. Some important regulations have been made about the leasing of the mines, but further regulation will be required from Congress. The Secretary of War grants the permits to applicants to go upon the lands; and upon presenting a certificate from the agent of the United States that the tract has not been previously occupied, a lease may be granted for three years, upon the condition of paying 6 per cent. of the proceeds of the metal, after it is melted from the ore. If the lease be renewed for another three years, the rent is extended to 10 per cent. The lease-holders were originally confined to the smelting of the ore in the neighborhood of the mines; but it was found that, owing to the want of fuel and other appliances, it was best to transplant the ore to New York or Boston. The Secretary yielded at last to the application—the government still receiving its six per cent. of rent in the metal itself, free of all expense of transportation.

On the 21st of March last it was determined by the Secretary of War to grant no more permits which would authorize a selection of more than one square mile; and between that time and the 18th ult., seven hundred and sixty such permits were issued. It was then determined to stop the further issue. The cause of this is expressed in the printed circular from the Secretary of War, which we have already published. It states that, "should locations be made pursuant to the permits already issued from this department, to select lands in the Lake Superior mineral district, the quantity required to satisfy them would exceed one million one hundred thousand acres. It is apprehended that the whole region open for location may not contain this quantity of mineral lands. Explorations and surveys of these lands have been ordered, and it has been determined to suspend the further issue of permits until the results shall be made known. The applications for permits received at the department subsequent to the 17th inst., will be filed in the office; and if the disclosures of the examinations shall warrant the further issue of permits for the Lake Superior region, they will be considered in the order in which they have been or shall be received. It is not expected that the results of the examinations and surveys to ascertain the probable quantity of mineral lands in this region, and to make the locations pursuant to the permits already issued, can be completed for some time to come."

It seems that Walter Cunningham, the first superintendent of these lands, kept no record of the permits he granted, or of the selection of tracts to which he certified as not interfering with the claims of others; and, in consequence of the absence of this information, it appears that his successor (Stockton) has, in two or three instances, certified for others tracts previously certified by Cunningham; and this has given rise, as may be supposed, to some complaint. The certificates of the latter have been dropping in for a week or two past, but we know that very few more can be in existence.

Mr. Gray (the only one of the assistants assigned to the superintendent who possessed any competent knowledge of surveying or platting) has been busily engaged in preparing maps, and locating the leases, and claims to leases thereon, to save from the risk of granting certificates that will interfere; and another competent surveyor has recently been sent to that country, in order that the operations may be expedited as fast as possible. It is also understood that Dr. Haughton is carrying on surveys under the orders of the General Land Office, which will soon extend into Stockton's district, and will probably throw much additional light upon the extent of this interesting region of country.

We are informed that, as regards Mr. Gray's mingling in any way with polititians, (as was stated by our correspondent of last evening,) it can scarcely be true. "He is a young man who has been constantly moving about, and acquired no right to give a vote in any location. Modest and retiring, he is the last man in the world to do anything of the kind charged upon him."

It will thus be seen, from this very rapid sketch, on imperfect data, that the copper region of the United States abounds with interest; that, from the abundance and richness of the ore, it is probably calculated to furnish copper enough for our consumption, and for a large exportation to foreign countries. Of course, great interests are growing up in that wonderful region—much speculation, large companies, strong contests for the possession of the titles—the same mine sometimes shingled over with several claims—some violence and some fraud. And even the agents of the government have not escaped the suspicion of mismanagement and malversation. The executive is about to do its duty in these respects. It is contemplated to employ two highly respectable commissioners to inspect the lands, to receive and investigate all complaints, and make a report to the war department. A more complete report, also, of the mineral resources of the west, the quality and extent of the mines, and the best way of working them, will probably be obtained under the auspices of the vigilant Secretary of War, to be submitted to the next Congress. The statistics will, no doubt, be found valuable; and, in fact, the whole subject is every day assuming a new and more expanding interest.

[Washington Union.

LIFE OF SCHILLER. In Press—The Life of Friederich Schiller, comprehending an examination of his works, by Thomas Carlyle, second edition, 12mo, will shortly be published by JAMES MUNROE & CO., 2 School st., up stairs. aug2

NEW HYMN BOOK. Christian Hymns; for Public and Private Worship. Compiled by a Committee of the Cheshire Pastoral Association.

☞ The subscribers have just published a new Hymn Book, prepared expressly to meet the wants of the societies of our denomination. The compilers have endeavored to prepare a more lyrical collection than most of those now in use—better adapted for singing, and containing a greater variety of metres. They have sought to make the book what the present state of our churches and societies demands, and have consulted, for that purpose, not only different clergymen, but leaders of choirs, and many other persons of taste and judgment.

This collection contains a much larger number and greater variety of Hymns than any that has been published for our societies, and is sold at a very low price.

[Extract from the Preface.]

'Our object has been to make a selection embracing a large number and variety of the hymns, adapted to all the purposes of public and private worship, and one which at the same time might be furnished at a low price.

We have sought to give it a lyrical character, and thus adapt it to the choir as well as to the pulpit. In pursuance of this idea, a greater variety of metres than usual has been introduced. By selecting also a large amount of introductory and closing hymns for worship, and by paying special regard to the Christian ordinances, to funeral and mourning occasions, to social and domestic worship, and to philanthropic, national, and missionary celebrations, we have endeavored to provide for wants which have not hitherto been sufficiently considered. Above all, we have made it our chief aim to give an earnest Scriptural tone to the work, by gathering together in one all the noblest strains of devotional poetry from whatever quarter and denomination, provided the sentiments were not inconsistent with our own faith. But if there should appear, here and there, the glimpse of a discarded doctrine, or the remnant of an antiquated creed, let it be remembered how difficult and ungracious a task it is to fetter the free wing of a wrapt imagination and enkindled heart, though reason may sometimes pause, and judgment condemn.

We have culled from a most extensive field of both the later and the earlier poets, and have introduced not a few hymns of merit, which have appeared in no previous compilation. Slight alterations have occasionally been made, but we have preferred to restore rather than to change. While we have wished to assemble the holy minstrels of every name and church in a loving brotherhood of harmony and devotion, that should make us forget, if possible, while singing the praises of God, the jars and discords of the great Christian family, we have, nevertheless, welcomed with a peculiar delight 'the goodly fellowship' of our own sweet singers. We are indebted to the names of Adams, Barbauld, Bowring, Bryant, Bulfinch, Flint, Follen, Frothingham, Furness, Gilman, Moore, Norton, Peabody, Pierpont and Ware, for some of the the finest hymns in the English language.

To those friends who have kindly afforded us their aid in making this compilation, we would here express our thankful acknowledgments.

In the title of the book, we embody our leading idea and purpose in this enterprise, which have been to provide a collection, not of Jewish psalms or elegant songs, but essentially Christian hymns, pitched, so to say, after the grand master-tone of our faith, whatever intermingling subordinate notes they might have of joy or sorrow, encouragement or warning, praise or confession. We have striven that the high doctrines, duties, and promises of our holy religion might shine forth from these pages in their noon-day distinctness, and arrayed in all the charms of taste and melody, that the great Master might be honored with the love of his disciples, and the greater Father worshipped with the fervent adoration, praise and thanksgiving of his children.'

L. W. L.
W. A. W.
C. C.
A. A. L.

January 29, 1845.

Societies about furnishing themselves with Books are requested to send to us for copies of the above for examination.

CROSBY & NICHOLS, Publishers,
je7 tf 118 Washington st.

CHEAP LIST OF UNITARIAN BOOKS.—The following list of Unitarian Books will be sold for the present at the annexed low prices, for *Cash*.

Palfrey's Academical on the Jewish Scriptures, 2 vols, 8vo,	3,50
Palfrey's Lowell Lectures, with Memoir of Lowell, by E. Everett, 2 vols 8vo,	2,75
Channing's Complete Works, edited by the Author 6 vols, 4th edition,	4,00
Buckminster's Complete Works, with Memoir, 2 vols 12mo, 3d edition,	2,50
Noyes's Hebrew Prophets, 3 vols, 12mo,	2,50
Norton's Genuineness of the Gospels, vols 2 & 3, 8vo	4,50
Noyes's Translation of Job, 2d ed, 12mo,	80
Ware's Life of Rev Dr N. Worcester, 12mo,	50
Jesus and his Biographers, by Rev W. H. Furness, 2d ed, 8vo,	2,00
Burnap's Lectures on Christianity, 12mo,	80
Human Life, or Practical Ethics, translated by Rev S. Osgood, 2 vols 12mo,	1,50
Livermore's Commentary on the Gospels, 2 v 12mo,	1,50
Sparks' Letters on Episcopacy, 2d ed, 12mo,	63
Peabody's Lectures on Christian Doctrine, 2d edition, 12mo,	50
Ware's Life of the Savior, 5th ed, 18mo,	40
Whitman's Letters on Divine Rewards, &c. 12 mo,	50
Worcester's Last Thoughts on Important Subjects, 12mo,	60
Ware's Selections from Priestley, 12mo,	50
Belsham's Exposition of the Epistles, 4 v, 8vo	6,00
Christian Examiner, complete, 120 Nos, or 38 vols,	25,00
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols, 12mo,	2,00
Sparks's Collection of Essays and Tracts, 6 v, 12mo,	6,00
Unitarian Tracts, 12 Nos in a vol, 18 vols 12mo	9,00
The Backslider, by Mrs Lee, 6th ed, 18mo,	25
The Skeptic, by Mrs Follen, 7th ed, 18mo,	25
Ware on the Formation of Christian Character, 12th edition,	31
Palfrey's Sermons on Duties, Conditions and Relations of Private Life, 2d ed, 12mo,	67
Parkman's Offering of Sympathy, 3d ed, 18mo,	50
Greenwood's Sermons of Consolation, 2d edition, 16mo,	67
Martineau's Endeavors after the Christian Life, 12mo,	63
Livermore's Commentary on the Book of Acts, 12mo,	75
Norton's Statement of Reasons for Not Believing the Trinity, 12mo,	75
Greenwood's Sermons, 2 vols 12mo, 2d ed,	2,00
Channing's Self Culture, 12th thousand, 32mo,	30
Wells' Sermons, selected by Messrs Bartol and Peabody, 16mo,	50
Brooks' Family Prayer Book, 12mo, 12th ed,	67
Furness' Domestic Worship, 3d ed, 12mo,	60
Farr's Family Prayers, 16mo, 2d edition,	40
Lays of the Gospels by Bulfinch, 16mo, &c. &c. &c. &c. &c. &c.	60

Persons at a distance, or in those places where Unitarian books are not *kept for sale*, can be supplied at the above prices, by forwarding their orders, and when a number of works are selected, a further discount will be made by the Publishers, JAMES MUNROE & CO., Agents of the American Unitarian Association, 2 School st.

*** A large assortment of Juvenile Works for Sabbath School Libraries for sale at low prices. mh22

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev F. W. P. Greenwood;) Hollis Street Society, (Rev J. Pierpont;) Second Society, (Rev C. Robbins;) New South Society (Rev A. Young;) Federal street Society (Rev Dr Channing;) Bulfinch st. Church (Rev Frederick T. Gray;) Purchase street, (Rev Mr Coolidge,) Boston. Church of the Messiah, New York, (Rev Dr Dewey;) Church of the Savior, Brooklyn, N.Y. (Rev Mr Farley;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. ; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—Nor farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington st., (up stairs.)
ap27 tf

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves a29

WATERMAN'S
Kitchen Furnishing Rooms.
No 85 *Cornhill*, 6 *Brattle*, *and* 73 *Court Streets.*

THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection. Also, the celebrated

BOSTON BATHING PAN:
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PATENT PNEUMATIC SHOWER BATH!

Utensils which reduce the cost and trouble of bathing to a degree that enables all to enjoy the luxury and health ever attendant on those who practice daily ablution over the whole surface of the body. 1y my31

PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them, and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

RUSSEL HALLET,
GEORGE H. DAVIS,
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s7 yr

KIMBALL'S FURNISHING STORE, 28 Washington street. At this place gentlemen can furnish themselves with every description of Clothing made to order in the best manner, and at prices *as low* as at any other place.

Constantly on hand, German and French Cloths of good quality. These goods are very durable and the colors (particularly the black) entirely permanent.—Black Satins, of superior quality, for Vests; together with a general assortment of NECK STOCKS, GLOVES, HOSIERY, READY MADE LINEN, &c. &c.

☞ Suitable goods for Boys' Clothing, which is cut, if desired—and every precaution taken for a good fit.
my24 tf

BOOKS FOR SABBATH SCHOOL LIBRARIES. *CROSBY & NICHOLS*, 118 Washington street, would invite the attention of Clergymen, Teachers and others, to their collection of Books for Sabbath School and Juvenile Libraries.

During the past year they